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The effects of social media on organizational behaviours in non-democratic countries

by

Ali Fathi Makvand

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The Effects of Social Media on Organizational Behaviours in Non-Democratic Countries

PhD Thesis

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ABSTRACT

Context: Culture is a set of values, opinions and beliefs which shape people lives, societies, nations and organizations. However, organizational culture is the most essential context at the heart of the organizational development career but national culture has an effective impact on the organizational members behaviours and attitudes. The appearance of social media and its popularity among people have created different variables in the way that organizational members communicate, which impact on the stability of organizational development. But how organizational behaviours turn into challenges when social media as a new communication technology is introduced to the companies where the national culture of their countries has not embedded democracy principles?

Objectives: This research proposed to determine how the use of social media impacts negatively and positively, on organizational behaviors inside of organizations hold in non-democratic countries in terms of leadership, collaboration, communication, interaction between seniors and subordinates.

Method: The empirical research in this research consists of two qualitative proposals based methods by applying semi-structured interviews with 18 different level managers (Middle and Senior, CEO) from different large and medium companies in Iran. Hofstede Cultural Dimensions are the main cultural analysis framework which have been applied to the data analysis collected from interviews.

Results: A framework for conceptualizing organizational behaviours in challenging with new communication technology in non-democratic cultural context which results a categorization of organizational behaviours specification variables and a set of propositions about their causes.

Conclusions/Implications: The influence, importance and implication of both the national culture and organizational culture on challenging with social media networks have been focused and a set of new discussions have been developed for the future studies. Moreover, the detailed concentration of this research on the relation between social media effects and non-democratic culture context have brought many new views for the future researchers to have deeper understanding about the outcomes of new communication technology on organizational behaviours in developing nations where the democracy principles are not a part of national culture.

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AUTHOR'S DECLARATION

I declare that the work in this PhD thesis was carried out in accordance with the regulations of the Universitat Politècnica de Catalunya - BarcelonaTech and the requirements of the Ph.D. program in Business Administration and Management in the Department of Management. Except where indicated by specific reference in the text, the work is the candidate's own work. Work done in collaboration with, or with the assistance of, others, is indicated as such. Any views expressed in the dissertation are those of the author.

SIGNED: *Ali Fathi Makvand* DATE: *22nd of December 2017*

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INTRODUCTION

Recent technological advancement in virtual world and social media tools have shifted imperceptibly organizational communication from ordinary and conservative channels such as face to face interaction, e-mail and phone to such professional communication platforms as social media networks and web-based systems where all staffs are connected and simultaneously can communicate with two or more colleagues (Baptista, 2009; Martini et al., 2009). Certainly the cause of progress of organization intranet communication is the advent social media which accelerate the process of communication in significant way (Baptista, 2009). Social media is a set of different network applications which are made based on the web technology enhancement which enable users to create and exchange information and contents and sharing them through internet (Kaplan and Haenlein, 2010).

1.1 Social Media in the Society and Organizations

The social media usage is experiencing a dramatic growth in all types of organizations which lead them to a successful and effective organizational implementation. Although effective use is a praiseworthy objective, the impressions of use may encompass and spread out beyond of the system itself (Huang et al., 2013; Kaplan and Haenlein, 2010). As Westerman et al. (2012) state that definitely technology use into the place of work profoundly reorganize nature of jobs by reconstructing organization framework which impact on employees behavior, organization culture, managers responsibility and certainly the intranet interaction within the organization. These changes may negatively or positively impress on employees attitudes towards the organization and work environment (Abdul Rashid et al., 2004).

Surely a better understanding of the impacts of social media and power beyond of this technology inside of an organization on changing staffs interactions, employees behavior, organization

culture and context of leadership is crucial because of multiple reasons. First of all, the use of social media inside of the organization may lead employees to deviance because they may less likely to engage in organizational augmenting behaviors (Bergman et al., 2011). The use of social media has a direct and significant impact on employees and managers behaviors inside of the organization where may result in enlarged turnover (Cosentino and Johnson, 2008).

Researchers and scholars have been always interested to determine the impact of use of social media inside of organizations but despite of this interest, most of these studies have concentrated on benefits and success of this phenomenon, while the importance of comprehending of how the use of new communication system impresses on employees and managers behaviors towards the workplace, have not been illustrated significantly.

Social media is considered as an effective tool which enables stakeholders, and external and internal entities to communicate and collaborate to create governance (Kaplan and Haenlein, 2010). Organizations in developing countries faced challenges with the rise of social media use and they encountered a transforming society and surroundings where employees have used social media networks on a massive scale (Taki and Coretti, 2013). In addition, the competitive environment forces organizations to present numerous social media channels to meet their needs. However, many organizations and industries find easily positioning social media strategies in accordance with their organizational culture, but companies often struggle to adopt social media usage in accordance with their organizational culture in non-democratic countries (Kneissl, 2011). The majority of social media studies have focused their attention on national and international companies in developed countries where democracy is a part of the national culture of their citizens. The purpose of this research is to understand how social media usage effects organizational behavior and culture in non-democratic countries.

1.2 Research Structure

Based on the research problem statement, we have decided to design this research to investigate the differences in organizational changing behaviors of employees, managers and leadership style due the use of social media as a new communication tool inside of organizations and to consider how it effects on the interaction within organizational members beforehand and subsequent of its appearance. In more detail, we have planned to seek and to understand the variances in principles about employees aptitudes and managers capabilities to fulfill their jobs in terms of job self-efficacy and employees acuties due to the use of these communication technologies. Therefore, we developed this research in the three segregated areas as follow:

Social Media and Organizational Change

- Research Question: How social media change the traditional context management from transactional into transformational?

- Keywords: Social Media; Organizational Change; Leadership; Non-traditional Democratic Countries.

Social Media and Organizational Behaviour

- Research Question: What positive and negative impact does the use of social media have in the organizational culture of a company in a country without democratic national culture?
- Keywords: Social Media; Organizational Behaviour; Culture; Non-democratic Countries.

Social Media and Narcissism

- Research Question: How does social media usage create new behaviors between employees and managers inside of Iranian organizations by narcissism?
- Keywords: Social Media; Organizational Behaviour; Culture; Narcissism; Non-democratic Countries.

1.3 Motivation

The most important objectives that motivated me to do PhD are listed as follow:

- Curiosity and Intuition: I would like to gain more knowledge about the world events and their effects on humanities and societies to figure out new things, new ideas and new ways and for this reason, study and research is the best way. I am also looking for to discover my unknown abilities and my own boundaries of risk taking to improve my characteristic. I wanted to increase my intuition in order to have higher detection power in understanding social movements and changing immediately.
- Intellectual Freedom: I also have timeouts same as others but I always try to take my time and energy in discovering new thoughts and ideas that are interesting for me in a freedom space and work hardly on my research to extract something new. And that is why I have started work on doctoral research to develop my idea in a free work-situation.
- Self-development: As much as I have been working on my research, simultaneously I have been expanding my research skills to improve my research career more significantly and I have attended some training and workshops in the international conference to achieve it. And I could present my ideas in this conference and seminars to see how much I have been developed such skills.
- Challenge: The main objective of doing PhD for me is to tackle the challenges and difficulties to dedicate an original and significant contribution to my academic way. To achieve this, I had to push my intellectual abilities into the challenges to discover the best and certain way.

The dramatic growth of social media popularity and the highest tendency of individuals to use these communication technologies in their daily lives increasingly changed the people life styles. In the recent years, several concepts and behaviors have been changed by the advent of social media which positively and negatively impacted on the social interactions, politics, economic and more importantly on the culture of individuals, organizations, societies and nations. The power beyond of social media intellectually simulate the traditional believes, values and views in all nations, more especially on those nations which traditions are embedded into their national culture from the past to present. The use of social media had an effective and significant impact on changing of people thoughts but the extent of this impact has a profound difference within nations. We understand more about these effects when we have a deeply look to the all events which have happened around the world in the recent years. Many scholars have focused their attentions to the case of social media as an only technological enhancement which positively increased the quality of organizational developments and facilitated the interaction between organizations and people while there is a little focuses on the effects of social media on national and organizational culture changing. The recent events show that the power beyond of social media has a direct impact on the individual behaviors changing.

In other hands, social media as a communication platform for sharing data had a strange effect on the advance of the recent uprisings in the Middle-East and North African countries which is called Arab Spring. In fact people experienced democratic model by sharing data and information through social media networks like Facebook and Twitter as transition information channel.

With all above explanations, most of the organizations all around the world started to apply social media platforms for an effective organizational improvement. Although social media enhanced the organizational developments, the impressions of use may encompass and spread out beyond of the system itself that into the workplace which restructure the nature of organizational culture by renovating new concepts for organizational members which impact on organizational behaviors, intranet interactions and responsibility inside of the organization. These organizational changes may negatively or positively impact on organizational members commitment towards their workplace specially for those companies hold in the countries where the democracy principles have not embedded in the national culture of their citizens.

Therefore we emphasize that there should be a better understanding of social media effects on the organizational behaviors in the non-democratic countries due to the lack of little attentions and researches by other scholars. There are multiple reasons that we decided to progress this research topic which some of them are listed as follows:

- Social media has a direct impact on society democratization which is contrary to national culture principles of non-democratic countries and organizational culture as a smaller context. This event may result in enlarged organizational turnovers.

- The use of social media positively has direct impact on transparency which may result in lowering organizational commitment in non-democratic countries due to their restricted national culture.
- The use of social media has positively associated with some narcissism concepts which may results in lowering collaboration in organizational context located in non-democratic countries due to their lack of culture capabilities.

LITERATURE REVIEW

In this chapter we have explained social media and its effects on organizational changes in developing countries due to the change in communication technology in the recent years. This chapter has been designed to answer how the use of social media effects on organizations and organizational members in the non-democratic cultural context. In more details, this literature reviews shows the main roots of changing behaviours inside of organizations in contrast with traditional leadership context.

2.1 Social Media

Kaplan and Haenlein (2010) define social media tools as the online interactive platforms which are new era of web-enabled applications that engage users to participate in and create content through social networks in order to communicate and share information with other users and public. According to Schiuma et al. (2012) social media involves and builds a wide variety of formats such as Social Network Sites (Facebook, Twitter and Instagram), Wikis, Blogs and Podcasts which enable users to share information by variety of content formats such as text, videos, graphs, pictures, audios and PDF through internet. Jin et al. (2014) states that social media have been operationalized broadly as digital web based applications which facilitated the communication and content exchange among all types of users and organizations.

Social media as the most popular online interactive communication platforms are included of variety level of engagements where users and participants are able to share knowledge and information by one to one, one to many, many to many communications (Carpenter et al., 2011). The most important advantage of social media in comparison with other communication tools and media is that, the social media tools enhanced the speed of sharing information and breadth of data where communication can take place both real-time by creating online events and contents

and asynchronously over time by extending online interaction offline (Hossain and Veenstra, 2013). Ephraim (2013) states that social media tools cause the social interaction in all societies around the world experience a new dramatic and dynamics communication platform where different people and organizations are connected with each other day to day. It is important to be noted that the impact of social media is not only cover people because these media tools also have become popular through the most of the government, polices and public and private companies (Park et al., 2009).

Social media are comprised by different tools and technologies such as web based and also mobile and telecommunication technologies in order to facilitate and improve the communication process and importantly to develop distribution of content which are generated by users (Clayton et al., 2013). According to Kalpidou et al. (2011), the social media are characterized by different features such as connectivity and community, openness and participation and exchange verbal communication.

With all above definition social media power goes beyond of system and technology implementation and development. Because according to Vaast and Kaganer (2013), social media significantly represents an important shift of power from top to down by creating a significant balance of power from institutions and organizations towards individuals with a collaborative manner. In fact social media enables all types of people with different levels to participate and communicate through online by creating and sharing knowledge and information where people can have a collaborative communication for problem solutions without depending on another third party for getting help to be done (Bassellier and Blaize Horner Reich, 2001). Huang et al. (2013) and Lipsman et al. (2012) have considered the use of social media growth among people and organization. Based on these studies, it has been found that there are some reasons behind of identity and personal presentations among users. Introversion and Extraversion as the personal features indicate a very important and significant influence on people to use social media and communications.

As mentioned before, many of studies indicate that the idea and concept behind of social media may is far from revolutionary but these media tools have changed the behavior and manner of communication and also affect on characteristics changing as well (He et al., 2013; Clayton et al., 2013). However there are a numerous arguments among researchers and scholars and also senior managers how the concept of this type of technology differ from other related media tools, web based and user generated content and what exactly play behind of social media in people life (Wilson et al., 2009; Kaplan and Haenlein, 2010; Vaast and Kaganer, 2013).

2.2 Social Media and Organizational Change

Many scholars define organization change with different concepts. Carnall (2007) defines organization change as the process of change which is designed by internal entities and stakeholders

to take actions towards and against the new and interrelated events which are produced and designed by external parties. According to Bovey and Hede (2001) , In fact organizational change could be a solution or defense by considering the level of change towards to organization. Organization change has been categorized in two types which are incremental and radical change (Andrews et al., 2008). The change that focuses on the linear modifications inside of the organization is called incremental change. While, the radical change is a generalized change which impacts and modifies the entire of an organization and mostly is leaded to culture and behavior change in all entities (Lattuch and Young, 2011). Radical change in comparison with linear change is considered as a very risky and large change which may lead organization to success or failure (Hamel, 1998). In this study, the social media implications and impacts on organizations will be investigated in both sides of changes (Incremental, Radical) in order to understand the how this form of new technology is powerful to change the culture and behavior of organization and stakeholders. The levels of change process establishment are different in an organization. According to Randall and Procter (2008), the change process will not be easy and stress- free process for an organization because responses and reactions to change will be based on the different and personal attitudes of people involved which is in lined with Carnall (2007) that states, change to the organization is very complex and multifaceted because this is an unpredictable process which involved of unknown events. Therefore people may resist change and become a barrier to the change implementation. Change resistances and barriers will be appeared due the results of reactions and behaving based on different interpretations and attitudes which can be defined as defense against new challenges or dynamic against inactive (Erwin and Garman, 2010).

Resistance and barriers to change can be categorized in three sections: organizational resistance, individual resistance and group resistance. While Bovey and Hede (2001) states, the most effective and important change resistance that should be analyzed, is individual resistance in comparison with other factors because individuals have different reactions based on their own emotional and self-interpretation towards a change. Organization change outcomes may satisfy some individuals and may bring inconvenient challenges for others (Abdul Rashid et al., 2004). However Dent and Goldberg (1999) note that the misunderstanding of a change, lack of knowledge and information will lead individuals to resist the change which influence on their behavior and commitment due the organization. As Lines (2004) identifies that there is a very close relationship between barrier to change and individual attitudes towards a change and this event mostly happen because the lack of communication.

2.3 Impact of Social Media on Organization Behavior and Culture

Social media as a professional communication platform is extensively used to connect individuals through networks for sharing their information in different ways (Ellison et al., 2007; Kaplan and

Haenlein, 2010). Although at the firstly stage of social media development, individuals mostly use these platforms for routine activities and entertainment, but gradually social media gained an important place in human life (Bourlakis et al., 2008). In fact social media with different kinds of applications and tools generate interactive and mutual communication platforms where all people and organizations directly communicate with each other (Subramaniam et al., 2013).

The use of social media technologies is spreading at an inconceivable speed (Kaplan and Haenlein, 2010). One of the most important areas of this adoption growth is in organizations, where the leaders and senior managers expect that these new communication tools progress the organizational processes (Abdul Rashid et al., 2004). However, a number of researchers (e.g. Cho et al., 2012; Huang et al., 2013; Kaplan and Haenlein, 2010) have mainly been unsuccessful to explicate how the use of social media differently impact on organizations in comparison with other forms of communication mediums. Some especial behaviors features such as transparency cause more ethical situation in the workplace and significantly improve organizational communication patterns (Creed and Zutshi, 2012). Transparency as an effective behavior decrease unfair, biased, prejudiced and discriminatory behavior and practice inside of the organizations and lead organization to work in a legal context and gradually meritocracy will become as a highest value for leaders, managers and employees (Creed and Zutshi, 2012; Carpenter et al., 2011). So, we could wonder what happens when we introduce transparency mechanisms in non-democratic culture.

New social media tools and networks has got new power inside of organizations by developing transparency, facilitating the communication and sharing information through interconnected networks that affect on breaking organizations culture and boundary in an intangible way (Creed and Zutshi, 2012). Technological change has both positive and negative impacts on organization culture which positive impact feels tangibly while negative impacts comes beyond of organization boundary (Diga and Kelleher, 2009). In more details, these effects impact differently in organizations based on the country culture, political and demographical variables. Although if leaders, senior managers, employees and teams could carry on technological change in a significant way where all applications and networks use based on an ethical policy, the organization will go through more efficient and collaborative situations (Creed and Zutshi, 2012; Diga and Kelleher, 2009).

According to Carpenter et al. (2011), narcissism is one of negative outcomes of social media usage on individuals. Bergman et al. (2011) explains narcissism as a psychological personality disorder that inflates people in the sense of their own significance which lead them to a profound need for respect to a high level of expectation from others in any society. These kinds of people are extremely confident but very sensitive to the slightest criticism (Bergman et al., 2011). With all these, Clayton et al. (2013) suggests that the narcissism optimistically is associated with leadership capabilities and skills which often results in the rise of interpersonal creativities. Some researchers (e.g. Bergman et al., 2011; Auger, 2013) believe there is positively relation between

2.4. THE ROLE AND IMPACTS OF SOCIAL MEDIA IN THE TRANSITION TO DEMOCRACY IN NON-TRADITIONAL DEMOCRATIC COUNTRIES

narcissism and the advance of social media among people. As the use of social media globally increases and social media networks are becoming more accessible, Cho et al. (2012) discusses that the proportion of narcissism people likely to increase because social media enable people with high level of narcissism to create the contents based on the their own inflated self-views.

2.4 The Role and Impacts of Social Media in the Transition to Democracy in Non-Traditional Democratic Countries

According to Ghannam (2011), social media as a communication platform for sharing data had a strange and unique affect on the advance of the Arab spring as one of the most important events in recent years in the world. In fact people experienced democratic model by sharing data and information through social media networks like Facebook and Twitter as transition information channel.

Many scholars (e.g. Danju et al., 2013; Ghannam, 2011) on the research of impact of social media on Arab Spring demonstrated that the people engagement and interaction with social media networks were the most important and effective reason in rise of this revolutions in Arab countries where individuals are connected in an online platform with dramatic speed of sharing and transiting data to other people in all over around the world.

Social media by promoting transparency among individuals and also geographically providing organized and structured learning environment built up new awareness generation that can work together and make plan in a collaborative environment even if they are not close to each other (Ghannam, 2011; Kaplan and Haenlein, 2010).

Social media introduces the developing countries into a new environment with full of challenges to experience democratic culture (Ghannam, 2011; Huang et al., 2013). This growth has been so quick to reinstate of new situation where entrepreneurial opportunities are creating by organizations and individuals to exploit from this communication platforms for supporting collaboration, team-working and communication inside and outside of organizations to capture business opportunities (Ghannam, 2011; Abdul Rashid et al., 2004; Cho et al., 2012). The results show that social media technology lead organizations and individuals to use from their capabilities to create uncontested opportunities for societies and people to demonstrate themselves as an effective entity even their restricted rights to use from existence social and cultural resources (Cho et al., 2012; Diga and Kelleher, 2009). Organizations in developing countries often create new forms of commerce by attending of concepts produced from west and developed countries to raise and prove themselves in the societies with breaking traditional boundaries and culture while they are leading their organizations and employees in the previous traditional style (Diga and Kelleher, 2009; Dent and Goldberg, 1999).

In fact this contradiction shows that principally there is a crevasse between old-fashioned companies in the developing countries and their lack of enthusiasm to new innovative change

such as social media development (Cho et al., 2012; Schiuma et al., 2012; Huang et al., 2013).

This context therefore presents a suitable starting point to establish a framework in which the interaction between individuals and social media affect on organizational behavior in process of social change inside of non traditional democratic culture countries. For this reason, we propose to research on the tension between culture traditions and the practice of democratic culture.

Based on the literature review and theoretical background, we have identified the most important gaps and key factors which enabled us to develop three discussions in the case of social media effects on organizational behaviours in non-democratic countries. In the first paper we have developed a conceptual framework with several proposals in the case of social media effects on organizational behaviours in non-democratic countries. We have developed the second research by focusing on the effects of social media on the behaviours of managers and employees inside of organizations. And for the third research we have focused more on the effects of social media in creation of new behaviours inside of organizations by consideration of narcissism subject.

HOW DOES SOCIAL MEDIA AFFECT THE BEHAVIOURS OF MANAGERS AND EMPLOYEES IN NON-DEMOCRATIC COUNTRIES?

This chapter is a revised and expanded version of a paper entitled Effects of social media on organizational behaviour in non-democracies countries presented at the 2nd European Conference on Social Media, Porto, Portugal, 9-10 July 2015. And it has been accepted by the international journal of Web Based Communities in the title of How does social media affect the behaviours of managers and employees in non-democratic countries? on September, 2016 and it is published in 2017 by this international journal. The full reference of this paper is:

- Fathi-Makvand, A., and Fernandez, V. (2017). How does social media affect the behaviours of managers and employees in non-democratic countries?. International Journal of Web Based Communities, 13(3), 321-343.

3.1 Abstract

The majority of social media studies have focused their attention on national and international companies in developed countries where democracy is part of the national culture of their citizens. The purpose of this research is to understand how social media usage effects organizational behaviour and culture in non-democratic countries. From a qualitative framework based on the current literature and Hofstede cultural analysis, we developed semi-structured interviews with one CEO and five middle managers from an international company in Iran in order to suggest several ways on how the use of social media within this type of company affects organizational behaviour. The results indicate that organizational culture is influenced by culture in non-democratic countries. The use of social media also has a positive impact on transformational

leadership, collaboration, knowledge sharing and team-work but negatively on transparency which increases organizational stress.

Keywords: social media; non-democratic countries; organizational behaviour; culture.

3.2 Introduction

Social media is considered as an effective tool which enables stakeholders and external and internal entities to communicate and collaborate to create governance (Georgescu and Popescu, 2015). Organizations in developing countries faced challenges with the rise of social media use (Danju et al., 2013; Ghannam, 2011). They encountered a transforming society and surroundings where employees have used social media networks on a massive scale (Taki and Coretti, 2013). In addition, the competitive environment forces organizations to present numerous social media channels to meet their needs (Schiuma et al., 2012). However, many organizations and industries find easily positioning social media strategies in accordance with their organizational culture, but companies often struggle to adopt social media usage in accordance with their organizational culture in non-democratic countries (Silverthorne, 2004; Taki and Coretti, 2013).

Country culture is stronger than an organizational one in non-democratic countries (Hofstede, 1994; Silverthorne, 2004); however, the advent of social media inside of organizations and recent uprisings in countries located in the Middle East and North Africa recruited managers to redefine their organizational culture based on new forms of management context (MacIntosh and Doherty, 2010; Taki and Coretti, 2013). Organizational resistance towards the use of social media increases in organizations by leaders and managers in such countries while social media tools become more popular among employees to share their ideas and knowledge (Burke, 1994; Danju et al., 2013). By the way, the culture capability of such countries to accept these changes, impacts on organizational goals (Ghannam, 2011).

There is an extensive acknowledgment of the potential of social media tools for achieving social and civic outcomes in developed countries (e.g. Parveen et al., 2015; Razmerita et al., 2014), but there few studies to understand how and why these tools impact society and companies in developing countries. For many years, social media was just considered by Western countries to carry on their business strategies (Danju et al., 2013). However, recent uprisings in Arab countries have been transforming the adoption of social media in different areas of society in the Middle East and North Africa. This fact has accelerated the democratization in autocratic countries (Danju et al., 2013; Ghannam, 2011; Kneissl, 2011).

Industries and companies are being influenced by this transformation as part of society in developing countries (Auger, 2013; Taki and Coretti, 2013). However, the lack of culture capabilities in such countries creates different impacts on organizations (Auger, 2013). This paper tries to answer the following research question: What positive and negative impact does the use of social media have in the organizational culture of a company in a country without democratic

national culture?

In order to answer the research question, we established a model based on the existing literature review and the Hofstede cultural analysis (Hofstede, 1994; The Hofstede Center, 2017). We also carried out a qualitative research with an inductive approach where the interview of one CEO and five middle managers from an international company in Iran were the main source of gathered data. After coding and analyzing all gathered data, we propose to demonstrate where the main effects of the use of social media impacts on leadership context, organizational culture and organizational behaviour in companies in a non-democratic country.

3.3 Literature Review

New schemes of social media have changed the way in which individuals communicate and share information (Ellison et al., 2007). According to Kaplan and Haenlein (2010), social media tools are the new era of web-enabled applications that engage people to participate in and (co-)create content. Schiuma et al. (2012) suggest social media builds a wide variety of formats such as Social Network Sites (Facebook, Twitter and Instagram), Wikis, Blogs and Podcasts, which also enable individuals to share information by a variety of content formats such as text, videos, graphs, pictures, audios and PDF through the internet (Jin, 2013).

Social media is taking an important role in an individual and collective involvement of citizens in addressing social issues (i.e., civic engagement) (Gil de Zúñiga et al., 2012; Zukin et al., 2006). This fact is because social media allows anyone to spread social causes and to participate with few resources and a little knowledge of technology (Warren et al., 2014). In other words, citizens are empowered with social tools to force people, particularly the government, to listen to what they care about (Warren et al., 2014) from a community to world issues in order to change perspectives and even policies (Gil de Zúñiga et al., 2012; Warren et al., 2014).

Social media have had a particularly sharp impact on the Middle East and North Africa (Danju et al., 2013; Ghannam, 2011), where citizens have been able to circumvent censorship (Danju et al., 2013), to build communities of dissent (Ghannam, 2011) and build a new identity (Kneissl, 2011). Social media networks contributed significantly to the wave of uprisings known as Arab Spring (Danju et al., 2013; Ghannam, 2011). In a short period of time, a number of North African and Middle Eastern countries have moved from authoritarian regimes as a starting point though a democratic change (Danju et al., 2013).

Auger (2013) and Danju et al. (2013) argue that the extensive use of social media networking has an elective empathy with democratization. Ghannam (2011) and Auger (2013) state that millions of young people utilized social media as a tool of communication to start the Arab Spring, not as the main tool of the revolution (Shirky, 2011), but as a catalyser to represent public opinion and awareness (Auger, 2013; Danju et al., 2013). These social movements have highlighted the importance of social media in energizing political participation in non-democratic countries

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(Auger, 2013; Danju et al., 2013; Ghannam, 2011).

As the impact of social media networking on Arab Spring, people in non-democratic countries (e.g., Egypt, Libya, Bahrain, Jordan, and Syria) have taken matters into their own hands in order to get rid of corrupt and autocratic politics (Danju et al., 2013; Ghannam, 2011). For many years, social media was just related to North America and Europe (Auger, 2013); however, the Arab Spring has dramatically changed the adoption of social media in the Middle East and North Africa (Ghannam, 2011; Kneissl, 2011). People in non-democratic countries are using social media to experience democratic society (Kneissl, 2011; Taki and Coretti, 2013).

Social media and networking by themselves do not presently propel to enhance democratization (Auger, 2013). There is a high tendency for controlling social media by a few groups of communities, companies, governments, and even individuals in non-democratic countries and this makes barriers to the ambitions of those looking for democratization (Auger, 2013; Kneissl, 2011). Moreover, a new problem appears, because the idea of democracy as declared in Tunisian, Syrian, Libyan and Egyptian revolts, has different points of view and interpretations, confusing many people although all come from the same original source (Keser et al., 2011).

Hofstede (1994) defines culture in specifying organizational members from others by the common and exclusive programming of the mind which refers to the values, heroes, symbols and rituals. Cultures present in numerous kinds of layers such as national culture as a large collective culture, organizational culture, and at the smaller coordinate: organizational subcultures and occupational cultures (Hofstede, 1994; McSweeney, 2002; Minkov, 2012). Based on the research topic, we focus on the impact of national culture, and on organizational culture in the related country context. Therefore we explore the Hofstede dimension framework to further break down how organizational cultures are usually influenced by country culture.

Culture builds a direction for people, organizations and countries based on how they behave and think. Hofstede (1994) provided four dimensions that culturally impact on a workplace:

1. masculinity/femininity
2. uncertainty avoidance
3. power distance
4. individualism/collectivism

Feminine culture mostly focuses on values such as high lifestyle quality and uniqueness is not valued while in a masculine culture, performance career and success in society are the most important values (Hofstede, 1994).

Uncertainty avoidance refers to how individuals and group members react to ambiguous situations. Cultures with a low score in uncertainty avoidance like Canada would like to take more risk to create innovations. In contrast, those cultures with high uncertainty avoidance like Great Britain would prefer to make trusting regulations to avoid risk. Organizations in this

culture make a large number of rules to avoid employees deviance towards organizational policies (Hofstede, 1994).

Power distance refers to the inequality in power distribution between superiors. It reveals the degree of dependency associations in a country. The fact is a higher degree in power distance shows a tendency towards a hierarchical system. For example, Arab countries are higher on the power distance whilst the USA demonstrates a lower degree in power distance by adoption of participative management that builds more equal terms between superiors and subordinates (Hofstede, 1994).

Individualism and collectivism refer to self-oriented people from a culture collectivists are working in group harmony to make common goals such as Asian countries which adhere to more common principles while individualism are mostly focusing on their own achievement and interest. The USA is evaluated as the highest individualistic culture (Hofstede, 1994).

These movements in non-democratic countries have had important effects in the national culture of these countries (Keser et al., 2011). Due to the fact that the national culture and organizational culture are linked, there are some researchers who have focused on the impact of using social media in organizational cultures, (e.g. Adler and Gundersen, 2007; Gregory et al., 2009) but without distinguishing between companies in democratic and non-democratic countries. Barney (1986) explains a culture as a set of standards, values, and beliefs and the ways staffs behave that make an idiosyncratic feature to organizations jointly which effectively accomplish organization goals; in fact, it delivers indexes for organizational processes and events with figuring ethical forms for workers job and behaviour. Schneider (1990) suggests organizational culture as a scheme of common fundamental suppositions that staffs and employees can create, realize, and improve to manage with the difficulties of outside adaptations and inside incorporation.

According to Schneider (1990), organizational culture involves of three key roles:

- it supports workers to care about the organization running
- it is a profoundly surrounded pattern of social control
- it is also links individuals together and adheres them with the organizational development (McShane and Travaglione, 2007).

Moreover, it possesses on shaping and adapting an organization due the change in social and industry developments over a period of time along with behaviour integration of staffs (McShane and Travaglione, 2007; Schneider, 1990). Therefore, it could be considered that organizational culture recognizes the approaches in which an organization works and how the staffs shape occurrences internally and externally for the organization (Ardichvili et al., 2006).

The national culture and organizational culture both exert powerful influences on people (Adler and Gundersen, 2007; Gregory et al., 2009). It is difficult for employees, especially those who are working for foreign companies, facing conflicts between these two kinds of cultures

(Gregory et al., 2009). Organizational culture is mainly informal while a national culture is more formal (Gregory et al., 2009). Many researchers (e.g. Adler and Gundersen, 2007; Gregory et al., 2009) discuss common behaviours, honour, interests, and attitudes of people vary extensively between countries because the national culture effectively forms essential capabilities and behaviour patterns for their residents (Hatch and Schultz, 2004).

Numerous national and international organizations provide guidebook for their workers with explanations of organization ethic and culture standards, strategy and value descriptions, and other elements to run such orientations (Silverthorne, 2004). Recent results (e.g. Gregory et al., 2009; Silverthorne, 2004) state that, there is an intensive association between national and organization cultures; however, the kind of relationships differs depending on countries, especially in terms of developed and developing countries (Gregory et al., 2009; Silverthorne, 2004). With all these, the experience shows that the national culture is stronger than organizational culture (Henri, 2006; Maier, 1999).

Adler and Gundersen (2007) and Maier (1999) discusses that, it seems that workers resist a company culture if it is in opposite to their own national culture because the differences in culture are expressively stronger among employees working within international companies than employees working in companies located in their own countries (Henri, 2006; Maier, 1999). The most interesting point is that most of the successful companies such as IKEA, Toyota, and McDonald are performing cross-culture production in different countries (Gregory et al., 2009).

Based on the above studies, we try to answer the following research question: What positive and negative impact does the use of social media have in the organizational culture of a company in a country without democratic national culture?

3.4 Methodology

The study of the effects of social media in the organizational culture of companies in a country without democratic national culture includes a set of complex personal and social processes, so we designed a research with an inductive approach through primarily qualitative data. The method of data collection was individual interviews of managers from a large company in a non-democratic country. We chose Islamic Republic of Iran (Iran) as a country without democratic national culture. Although Iranian Regime is based on democratic context where people participate in an election for selecting a President, Parliament members and City Council representatives, Iranian policies are still working based on the non-democratic traditional context where the law system changes depending on each situation (Aras, 2001).

The selected company belongs to heavy manufacturing industries of Iran which is particularly important in supplying items and economic processes. We chose this company for its representation in different ages of Iranian social and political changes, its large amount of employees (3,500), its complex organizational structure, and its wide variety of types of managers according

to their education, experience, geographical area, and age.

In order to answer our research question, we decided to collect data from one CEO and five middle managers from the selected Iranian company. Due to these managers being scattered across the country, we decided to conduct interviews by online video conference (Skype). This allowed us to record the interviews and to analyze them from different points of view using the original source. Due to the complexity of the analyzing process, we developed a protocol as a conceptual guide on data collected during the interview, with a semi-structured scheme, which allowed participants to express their views in their own words and for us to develop a keen understanding of the topic of interest (Creswell and Poth, 2017).

We decided to design the same protocol for the CEO and five middle managers, allowing the interviewer to expand, cut, or even add other potential questions during the interviews. To use the same protocol for all managers avoided bias and also extracted arguments from different points of view of the same phenomenon. We categorized content into four sections. The first one focuses on the gap between social media and leadership context changing in non-democratic countries, based mainly on the works of Ghannam (2011), Keser et al. (2011), Danju et al. (2013), and Brungardt (1997) which aims to understand how social media impacts on transiting of autocracy leadership context to democracy leadership context. The main keywords of these sections are:

- leadership style changing
- interaction
- achievement and effectiveness
- security
- inclusion and belonging

The second section centres on the gap between social media and organizational change. From the results of Auger (2013), Taki and Coretti (2013), MacIntosh and Doherty (2010), and Barney (1986) which aim to understand how social media, as new technology development, impacts on the organizational culture in non-democratic countries. The keywords for this section are:

- organizational change and resistance
- radical and incremental change
- capacity for change

The third section focuses on the gap between social media and communication context changing which is extracted from Creed and Zutshi (2012) and Lund (2003). This section aims to understand how the impact of social media in communications has changed among leaders, senior managers and employees in the organization. Its keywords are as follows:

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- transparency
- satisfaction
- collaboration
- self-efficacy
- motivation

The final section centres on the gap between social media and changes in organizational behaviour based on the works of Ardichvili et al. (2006), Schneider (1990), and Silverthorne (2004) which aims to understand how social media negatively and positively impacts the organizational culture and the behaviour of employees in a non-democratic country. The keywords for this section are:

- organizational commitment
- team working

In order to analyze collected data, we decided to use MAXQDA, qualitative data analysis software which, allows us to reduce collected data by codes and categories. Moreover, MAXQDA has a huge number of functions to find out different relationships among codes and categories. The process of coding had two steps: the first one was based on a code list extracted from the literature review; the second one followed an inductive approach where we updated the initial code list whilst we were reading and encoding the collected data. We also defined some variables in order to classify the interviews based on gender, age, level of education, work experience (years and countries), and position (CEO or middle managers). These variables make it much easier to deal with multilingual opinions and associations, and provide much better scope than just a traditional encoding system. The initial code has seven codes: social media impacts (to identify positive and negative impacts of social media on organizational processes), organizational change (to determine how social media changes organization), Leadership (to seek what changes have been impacted on leadership styles for managers due to social media), country context (to identify the influence of national culture into the organizational culture), Communication processes (to determine how managers use social media in order to communicate themselves), collaboration (to seek new ways to work in organizations using social media) and organizational behaviours (to identify the changes of other behaviours in the organization). It is important to highlight that the code organizational behaviour refers to all organizational behaviours which are not included in the previous codes (e.g., leadership and communication). After the first step of encoding, we started to encode following an inductive approach, which added new codes: Interaction (to find new ways of interaction and sharing of responsibilities) and security (to evaluate job security and even the entire security of the organization), and sub-codes. For example, the code organizational

behaviour has three sub-codes: satisfaction, stress and commitment. Or, the code collaboration has two sub-codes: team,-working and knowledge-sharing. We needed a lot of time for the second step of encoding because each time we detected a new code or sub-code, we had to re-code the previous interviews in order to ensure that we had considered the same codes and sub-codes in all interviews.

After the process of encoding, the following step was to analyze the relationships between codes and sub-codes in order to emerge no visible associations. We apply multiple methods by MAXQDA to extract and expose the fundamental relationships between concepts: code matrices (co-occurrence between codes) and interview-code matrices (the number of times that a code appears in an interview). According to Silver and Lewins (2014), these associations can provide guidelines for relative concepts to exhibit how some concepts shape the particular decryption of a phenomenon. Therefore, based on the MAXQDA guidelines, we prepare co-occurrence definitions as follows: two codes are coding citations by overlapping, within and or hit each other somehow, or either coding the same citation accurately. Therefore, two codes which make a co-occurrence in the context are two secrets that are correlated in some way. In fact, a co-occurrence between codes recognizes multiplicity and intensive associations between conceptual factors in order to extract their role in creating a phenomenon.

3.5 Results and Discussion

We have divided the main results of research in three categories: leadership, communication and collaboration. In each one, we discuss the positive and negative impacts of social media in organizational behaviours in Iranian large organizations with the application of Hofstede cultural dimensions (The Hofstede Center, 2017).

3.5.1 Leadership

The literature shows a lack of standard methods for evaluating the relationship between national and organizational culture. Among all possible points of view, we decided to analyse our results from Hofstede cultural theory (Hofstede, 1994; The Hofstede Center, 2017) because of its strong explanatory power in such social phenomena in terms of behaviour, style and hierarchy. Ghannam (2011) and Danju et al. (2013) show an increasing attention to the strategic aspect of social media which highlights that the influence of the national culture on the leadership context and the organizational culture in non-democratic countries. The tradition of leadership culture in a country such Iran, mostly associated with the old methods of transactional leadership, organizations also follow the country leadership context (Aras, 2001; Kamali, 2007). The current results from interviews reveal that the Iranian organizational leadership context mostly is under the influence of country culture. The CEO and middle managers altogether mentioned that the work situation and behavioural culture force managers to follow transactional leadership rules

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while the CEO and all managers are educated from western universities and they are very familiar with the modern and newest theories of leadership and management and they also keep updating themselves by participation in the annual international seminars and conferences around the world but they cannot develop the modern concepts of leadership in the organizations. In fact interviewees believe, getting used to old and false behavioural cultures during the contemporary modern age has been caused the applying new methods in the politicised Iran society getting more complicated so far employees also would prefer to work under transactional leadership context while many managers would like to apply the modern methods of leadership, they do not allow them to make it. Departing people culture from old tradition culture which is used for a many years in a country is extremely difficult (Hofstede, 1994). Bewilderments in achievement of new theories creates unclear and confusing situation for individuals (The Hofstede Center, 2017). In such situations, individuals prefer to follow old traditions (Silverthorne, 2004). The history of Iran always proves that modernisation in Iran associated with failures in a number of times (Aras, 2001; Kamali, 2007). Culturally in such country that most of the organizations works under government regulations, leadership is a stem of country culture context (Danju et al., 2013). Our results show that the relationship between country and leadership context is much higher than other studied constructed. The interviewees CEO and Middle managers many times stated that what is ruling inside of Iranian society it is ruling inside of Iranian organization; in fact there is not much difference between Iranian society and Iranian organizations in terms of culture, regulations or even leadership. A middle manager also mentioned that there is no any interest to create any difference between society and organizational context because Iranian people used to follow traditions. From the interviews it has been found that Iranian large organizations behave based on the national culture of Iran. In fact, the basis of Iranian large organizations established based on the national culture of Iran and leadership context of Iranian large organizations also follow Iranian leadership country context. These results are in line with Gregory et al. (2009) and Silverthorne (2004) which also applied Hofstede cultural dimension model to suggest that there is an intensive association between country culture and organizational culture; however, the kind of the relationship differs based on the country context (Silverthorne, 2004). It is difficult to predict the specific effects that the Iranian culture has on work characteristics.

Nevertheless, it is beneficial to suggest an exploratory proposition that mainly forecasts these associations.

Proposition 1: The leadership context in Iranian large organizations is significantly influenced by the Iranian context which is characterised by a non-democratic historical culture.

The majority of developed and democratic countries have adopted new forms of management to enhance participation of all organizational members in achieving goals (Minkov, 2012; Silver-

thorne, 2004), while Middle East countries still pursue hierarchical contexts (McSweeney, 2002; Minkov, 2012). According to The Hofstede Center (2017), Iran score in power distance is 58, which is much higher than USA score. According to The Hofstede Center (2017), power distance refers to the level of inequality of individuals in a society with indication of culture tendency towards these inequalities. Iran score in power distance indicates that Iran is a country with hierarchical culture (The Hofstede Center, 2017). In this kind of culture, individuals agree to take a role and which requires no extra justification. And organizations in such society follow hierarchical orders where inequalities are intrinsic and employees would expect to be ordered what to do and the superior boss is a munificent dictator (The Hofstede Center, 2017). The use of social media accelerate the democratization of behaviours inside of organizations (Danju et al., 2013; Taki and Coretti, 2013) however, Iranian managers in large organizations resist these changes because the country culture tends to follow hierarchical context. For example, the CEO stated that Iranian national culture does not have the capability of accepting participative management, in fact the philosophy of participative management or modern leadership context is in opposite against the national culture of Iran. The interviewed CEO states:

In a country such as Iran, It is not possible to adopt new management systems in a short period of time. In initiating this, culture capacities should be acknowledged before adoption, Iranian national culture is weak to accept modern management. Therefore this work needs collective thinking that is because any mistake could turn into a disaster.

The middle managers also agree with the CEO attitude towards adoption of new management systems. All middle managers believe in adopting new forms of management, there should be a collective effort where all organizational members intangibly shape these changes. One of the middle managers stated that:

However, I believe leadership context should develop based on modern theories, but simultaneously employees and other members also should increase their knowledge towards this change. We experienced a greater number of disintegration in companies and even industries because of lack of capability in our national culture.

The results of interviews support the analysis of The Hofstede Center (2017) that Iranian national culture is hierarchical culture which is in line with non-democratic cultural context where people do what to be told by seniors and power not distributed equally among people. Therefore it has been extracted that the Iranian managers, despite their willingness to adopt the new forms of management, preserve the traditional organization hierarchy due to the non-democratic historical culture of Iran.

Despite this, there is a fear of losing control among managers that participated in the interviews. The CEO and Middle managers frequently cited the new management changes in the

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Iranian organizations have been always in the highest level of risk which created many heavy turnovers for Iranian industries. And the most important reason for these turnovers is the loss of organizational control. The CEO explained a turnover experience in the previous company that he was working there. He said that they had decided to initiate the participative management for his company. For that, they had invited a number of western experts and they had hold up weekly conferences and seminars for the organizational members. By the way, they had reorganized the organization structure with the new methods of management context; they had been in contact with a number of international consulting firms to reduce any risk. But that company had turned to down after one year because of losing control. Different groups had been found inside of company that only were trying to take out each other from the organization. In this case, the CEO was only busy to pacify these groups and gradually production went down and company closed after five years. Therefore, there is paradox between what the managers thinking and what the managers do. The higher score of association between traditions and transformational leadership in the data analysis of interviews support this paradox and also the Hofstede dimension in power distance; Based on Hofstede cultural analysis (The Hofstede Center, 2017), Iran is a country with hierarchical culture where in the organizations, the CEO is the main decision maker and the centralization is the core element in the culture of their companies (McSweeney, 2002; Minkov, 2012). However, our findings show that managers and leaders of the company gradually changed their leadership context, preferring to distribute their responsibilities to lower managers but simultaneously keeping organizational hierarchical and position of power. In addition, the results also show that the CEO and middle managers of a company discourage employees and lower managers from participating in the main decision-making while they claim that they are interested to adopt modern management. In fact the challenge between Iranian culture and the power of social media, force Iranian managers to be in a dual mode in organizations and not allow distributing power equally among organizational members. According to this paradox, we suggest a proposition based on the planar thought of CEO and middle managers.

Proposition 2: Managers in Iranian large organizations resist organizational change (e.g., participative management) in accordance with new forms of management context to save organizational hierarchical due to the non-democratic historical culture of Iran.

According to The Hofstede Center (2017), Iran is a collectivistic society by having 41 score in individualism. In a collectivistic society individuals have their place in a group and work as a team in the organizations (McSweeney, 2002; Minkov, 2012). In such society, workers see their group as a second family and take care of their groups in altercation to save loyalty (The Hofstede Center, 2017). Iranian culture context analysis by The Hofstede Center (2017) cites Iran as also a hierarchical society. In the point of view of leadership context, we encounter with a

paradox that how a collectivistic society follow hierarchical culture. According to Triandis (2001), there can be two kinds of collectivism societies: vertical collectivism and horizontal collectivism. Triandis (2001) explains that, in a horizontal collectivism society individuals relatively have an equal participation in decision-making, which is based on decentralisation. Democratic countries culture mostly stresses on horizontal collectivism (Minkov, 2012; Triandis, 2001). While a vertical collectivism society is based on centralisation and the country structure of power is hierarchical (Minkov, 2012; Triandis, 2001). Therefore, based on the explanation above, Iran is a vertical collectivism society where centralisation is on top and power distributes hierarchically (The Hofstede Center, 2017; Triandis, 2001). In a vertical collectivism society, the context of leadership mostly sets based on the transactional framework (Hargis et al., 2011; Triandis, 2001). The use of social media Social media have had a particularly sharp impact on the non-democratic countries regarding to the way in which individuals communicate and share information (Danju et al., 2013; Ghannam, 2011). In a short period of time, a number of North African and Middle Eastern countries have moved from authoritarian regimes as a starting point through a democratic change (Danju et al., 2013; Ghannam, 2011). In fact, the mechanism of social media schemes are increasing up democratisation and break centralisation in non-democratic countries which is in the opposite of transactional leadership context and non-democratic culture (Danju et al., 2013; Triandis, 2001) . In a country such Iran where the organizational culture is in influence of national culture, social changes impacts on organization culture (The Hofstede Center, 2017; Silverthorne, 2004). The CEO and all middle managers cited in the interviews that their kind of leadership and management has been changed in comparison with the last decade; however, they have not been the factor within this change. The interview results show that there is an uncontested change amongst managers in terms of behaviour and leadership rules. In fact, despite of efforts of managers to keep organizational hierarchy, social media power gradually changes their worldview from inside. This event is in line with the studies of Danju et al. (2013) and Ghannam (2011) which stress on the power beyond of social media in modernisation of the people thinking towards the place that they are located. By the way, the reason that slows this change movement is the traditional culture of Iranian people; the interviewed CEO stated the traditional training of Iranian people creates barriers and obstacles to adopt modernisations in the organizations. One of the middle managers also stated that Iranian subordinates are very collaborative at work but they would like to be told by seniors what to do. Despite that, the CEO and four middle managers propose the necessity to keep their power based on the transactional leadership context, although they have a tendency to participative management. Based on the data analysis, the co-occurrences between variables show that there is a positive association between leadership context changing and social media impact which is in the line with the studies of Danju et al. (2013) and Kneissl (2011) about a movement on the leadership context transition from autocracy to democracy since the social media appeared in developing countries; However, this movement can be seen as the result of Arab Spring in some countries, which is mentioned

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also by the CEO and four middle managers, but in the case of Iran, all interviewees believe that there was an earlier movement within Iranian companies since social media appeared. For example, the CEO said:

The modern style of leadership reached in Iran much later than developed countries but not later than Middle-East; there was a lack of culture capability to accept these changes in the Iranian society although social media networks facilitate this process much faster.

According to Danju et al. (2013) and Ghannam (2011), social media radically changes the structured leadership in the organizations in the developing countries. The co-occurrence between social media positive impact and transformational leadership is significantly higher than transactional leadership in data analysis of coded data from interviews. Franssen et al. (2015) state that, leaders would not work in social vacuums, but with the advent of social media they would prefer to make relationships in an online interactive network with their employees and managers; this idea is also supported by Danju et al. (2013) and Kneissl (2011). In other hand, the co-occurrence between transactional leadership and modernity support this idea stronger, Iranian managers tend to have modernity behaviour but keep their job control and power in the same way as in the traditional contexts. For example, one of the middle managers stated that modernity in Iran is strongly complicated, the people like to be behaved modern but they prefer to work traditionally and or conversely; the national cultural problems of Iran create many ambiguities for Iranian managers in developing modernities while social media usage facilitated this process much easier because social media created some spaces for Iranian people to share their ideas while managers should keep their overall control on employees to keep ethical behaviour because there is a lack of capacity in Iranian culture in terms of using of social media. So, we can consider that Iranian managers do not accept the equality of organization members. This is evidenced by a frank stress on unequal rights in all aspects of Iranian organizations. While US organizations used to build hierarchies to make it convenient for managers to rely on teams and employees for their skills and creativeness (McSweeney, 2002; Minkov, 2012), Iranian organizations used to establish hierarchies to control employees in order to avoid review of their own specified responsibilities. Nevertheless, social media strategies are not yet well developed in the Iranian organizations; we have detected some impacts of social media on the organizational behaviours of Iranian managers. Based on the above discussion, we suggest a proposition based on the effect of social media in the transformation of leadership context.

Proposition 3: The use of social media in Iranian large companies with non-democratic historical culture helps to move managers from transactional to transformational leadership.

3.5.2 Communication

According to The Hofstede Center (2017), uncertainty avoidance refers to the manner that a society meets reality that the future is undetected: to regulate the future or let it happens. Different cultures response to this commotion in different ways which lies in its ambiguity. Iran receives a score of 59 for uncertainty avoidance which represents Iranian culture tries to avoid uncertainty. Countries with high score in this dimension keep continue to maintain their beliefs (Minkov, 2012). Iran, as an Islamic country, is very intransigent to maintain its religious framework and intolerant of unorthodox ideas (Aras, 2001). According to Minkov (2012), rules are mostly establishing emotionally in the countries with high score in uncertainty avoidance and new ideas and innovations may be barricaded to control the organizations. The results of interviews show that there is an emotional need amongst managers to adopt new schemes of technology while it seems they have no ability to make this. From the analysis of the interviews, we observed that the CEO and middle managers had enough information and knowledge about the new information technologies and they were so enthusiastic to talk about this topic during the interviews. The CEO that recently had participated in an international seminar about the new information systems was very hopeful to innovate the organizational systems with the newest technologies while he was not hiding his fear to lose organizational control which is in line with the proposal of The Hofstede Center (2017) that expresses security is a key element in individual motivation in the culture with high uncertainty avoidance. A middle manager also stated that although he got a diploma in the field of business information technology but he could not share his knowledge towards his work place. He explained that some of his most innovative projects had been failed because there was not enough culture to accept some kinds of new changes. The results also show that there is no futuristic look on Iranian organizations. Another middle manager explained that seven years ago, they had designed a project with a German company to renovate communication and information systems in order to create international market spaces and to decrease some operational costs but the board of directors had not authorised to the project because they had not been familiar with the new systems. At the same time, the same board of directors is asking for designing new similar projects. These cases show how Iranian large organizations prefer to avoid uncertainty due to the lack of their knowledge and culture capability to maintain their current situation. One explanation of these results rises from the historical culture of Iran. The history of Iran shows that there had not been any democratic political context inside of Iran (Aras, 2001) for a long time. As it mentioned before, the national culture in non-democratic countries impacts on organizational culture. On the other hand, Iran receives a very low score (14) in long-term orientation in The Hofstede Center (2017). Long-term orientation describes how a country should preserve connections with its own history while encountering with the current and future challenges. Societies with these values are normative which prefer to keep their own historical culture and new changes proceed with suspicion. The analysis of interviews also shows that Iranian organizational culture is normative which try

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to maintain its own traditions and resist modernisation in advance. For example, four middle managers stated during the interviews that the professional careers in the organization have not been changed in comparison with the past decades and although apparently they were working like modern companies but in fact, they worked same as before. One possible explanation is in the works of The Hofstede Center (2017) and Auger (2013): the Iranian low score in long-term orientation specifies that there is a high concern for persons in such societies in making the complete truth because they are disarranged and confused in their thinking. They represent a minor tendency to maintain for the future because they excessively admire traditions, and an emphasis on attaining fast consequences while several democratic and developed countries, such as the USA, are also in a low score range but they are so pragmatic and also very enthusiastic in learning modern education as a way to prepare for the future (Minkov, 2012). Our results also support that traditional views are more capable than modernism in Iranian organizational culture. Despite that the middle managers and CEO were strongly interested to adopt modern information systems inside of organization, they keep following the core ideas of their tradition. As all of them mentioned, Iranian society cannot adopt new changes in a short period of time because the removal of staff from the traditional system is very complicated and requires a long-term plan. The lack of cultural capacities for change in non-democratic countries rises up organizational resistance. Based on this issue, we suggest a proposition to create a new discussion about the culture capability and the social media development in organizations in non-democratic countries such as Iran.

Proposition 4: The lack of culture capabilities in Iran due to its non-democratic historical culture resists large organizations to move from traditions to modernism.

According to Gregory et al. (2009), transparency in the organizations should be the norm and managers should embrace it in order to increase the organizational loyalty and improve services in all aspects. In fact, the concept of need to know has experienced a significant shift during the last decade in the global business. Nevertheless, transparency on the organizations is more appreciated in Western than in Eastern countries (Gregory et al., 2009; Lund, 2003). This fact is because the Western companies believe that the way how companies work is more important than what companies produce. But does transparency always lead organization to success? From a positive point of view, it can come in the form of more ethical behaviour, better organizational communication patterns, and the avoidance of discriminatory (Creed and Zutshi, 2012). The possible negative effects of transparency on the individuals inside of organizations have been attended rarely by scholars, especially in the case of developing and Eastern countries. Social media has been evaluated as a lever in the increasing transparency in the workplace and society (Creed and Zutshi, 2012; Gregory et al., 2009). This statement is supported by the interviewees with the CEO and the middle managers; they stated that the new forms of social

media, such as Facebook, Twitter, Viber and WhatsApp which easily can be used by smartphones, are fundamentally changing the way how people communicate inside of organization. From the interviews, we detected that the CEO and all middle managers were very nervous with this change. The CEO stated that social media gives transparency taking down the cultural behaviours of organizational members inside of organization. He kept explaining that social media facilitated the releasing rumours among organizational members, causing a poisoned work atmosphere. Creed and Zutshi (2012) explains, social media makes it easier to share information beyond an organization borderline where people are able to expose all kind of news in a space without any constraint. The CEO and four of the middle managers stated that their organization space was more ethical before the advent of social media, but with the boom of social media networks and smart phones the organizational atmosphere receives little attention on ethical behaviour. According to Danju et al. (2013) and Ghannam (2011), Middle-East countries have a restricted space for sharing their ideas and protests. Regarding this issue, social media has created a space where people can share their points of view. However, the authoritarian regimes in these kinds of countries have done that social media would be more a space where people protest than a space where idea makers can share their point of views. During an interview, one of the middle managers, who was getting nervous because of some untruth rumours in this company, said:

We, the managers, have to waste a huge number of hours solving the problems and challenges created by employees through social media networks. On the other hand, the quality of work is taking down in comparison with the past.

Another middle manager also mentioned that they experienced a very little strike in the previous decade while in the recent years they were experiencing more strikes without any significant reason. By the way, from the results of interviews, it has been extracted that social media negatively impact on transparency in Iranian large organizations. The national culture of Iran is the most important reason for the troubles happen inside of organizations.

Our results support that social media increase transparency in the workplace; however, CEO and middle managers believe that the use of social media has also a negative impact on organizational communication and in some processes. Our coding analysis of the interviews shows that there is a high co-occurrence degree between the negative impact of social media and the transparency. CEO and middle managers pointed that social media gives transparency but that the lack of democratic culture in the use of social media leads this process to deviance behaviours. Communication change in the Iranian large companies made negative effects in the transparency of individuals, and subsequently on the functioning of organizations. Our results are in the line of Creed and Zutshi (2012) which identified that the increase of transparency could increase the intentional abuse in some situations. Moreover, the use of social media could magnify these behaviours. For example, social media tools increase rumours in the organization

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which create a convulsive work space for the CEO and middle managers. CEO and one middle manager stated that:

CEO: We believe the use of social media is increasing efficiency in work communication, but is also creating a hostile environment of rumors and gossip. Many of these rumors focus on the CEO and managers of the company.

One of the Middle Managers: Social media around the world was the trigger which introduced a new interactive environment in the organizations where all employees and managers share their ideas and knowledge; but in Iranian companies, social media has been the best tool to accelerate rumors made up by employees.

Based on the above discussion, we suggest the following proposition about the negative effects of the use of social media on transparency.

Proposition 5: The use of social media has negative impact on transparency, creating deviance behaviours, in Iranian large organizations.

With increasing levels of transparency due to social media, the level of stress for managers has also increased in Iranian large companies. According to the comments of all interviewees about the impact of transparency in rumours, they had the impression that the organizational atmosphere had shifted to a stressful space for managers in their organization. The studies of Danju et al. (2013) and Kneissl (2011) also state that work spaces have been extremely difficult for seniors in non-democratic countries due to, partially, the popularity of social media. The explanation of the CEO and the five middle managers was that social media had had an unpredictable result against the organizational culture and performance because employees do not have other places where to express their opinions and beliefs openly. More specifically, the CEO blamed managers and the restriction in Iranian cultural spaces; he stated that:

We had to open the restricted space for people inside and outside of organization earlier than the advent of social media; we would not be having crisis if we had embraced interactive social communication before social media.

The CEO also remarked Arab Spring as an important warning for the countries in the region which behave based on the non-democratic context. Three of middle managers were very dissatisfied for the stressful atmosphere in the last years. A middle manager stated that if anyone checked the history of their organization, he/she would see they had gained many great successes in the national and international markets in the last decade; however, they have been experiencing many crises because of stressful which have caused waste of money

and time. From the interviews, we extracted that social media increases the levels of stress inside of organizations because these media breaks the traditional predetermined interactions for communication in Iranian large organizations. Another middle manager stated that individuals usually switch to narcissism in the context of Iranian national culture, if they find any free space to share their ideas. The same middle manager, he compared his organization to another one where he had recently worked. According to his point of view, the stress atmosphere of his current company managers was because of the increase of rumours and the daily efforts to face them, while in the another company, more traditional, the stress levels was because of the organizational goals. The CEO and the middle managers expressed that the lack of culture capability in Iranian national culture in understanding of how to use correctly social media, increase the stress inside of organizations. Our code analysis also shows that there is a high association between negative impact of social media and stress. The CEO also explained that the access to social media networks within working hours by smart-phones had also had a negative impact on work quality. In summary, the use of social media inside of these kinds of organizations increases stress levels for managers because the control is more difficult. Creed and Zutshi (2012) and Lund (2003) suggest that the use of social media can increase the organizational stress because of new changes that are in the conflict with the organizational culture. However, the CEO and the middle managers suggested that a balanced use of social media could generate a more ethical and efficient work environment. Based on the discussion above, we develop the following proposition.

Proposition 6: The use of social media increases stress levels in the organizational environment for managers in Iranian large organizations.

3.5.3 Collaboration

The interviewees had different opinions about the positive and negative impacts of social media on the organizational culture. The CEO and middle managers showed their anxiety about the capacity of social media to change everything with a dramatic speed that can exterminate (exact words) ethical behaviours, some principles of Iranian life styles and the work environment. According to the CEO and four of the middle managers, this danger is due to the lack of culture capabilities in Iranian society context. But why these interviewees were so anxious about these radical inside organizations? The history of Iran shows the modernisation received a number of failures in its contemporary history. Some experts (e.g. Bill, 1970; Offiler, 2015) justify these failures to the disability of Iranian culture which combines religious beliefs and fundamental fears in encountering to modern and new changes. On the other hands, another point of view (e.g. Kamali, 2007) suggests that modernisation failures in Iran have been due to the lack of balance creation between Iranian culture capabilities and the methods of modernisation. This perspective

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claims that the problem is Iranian people have never been involved in decision-making about their future. Disability of seniors and managers in making balance can be considered as the greatest problem in modernisation which is again associated with the originalities of Iranian culture. According to The Hofstede Center (2017), Iranian individualism level is 41 which indicate that Iran is a collectivistic society. Basically, collectivistic country culture reflects commitment and relationship to the workplace, family, group and members in long-term (The Hofstede Center, 2017; Silverthorne, 2004). In fact, collectivist values loyalty and everyone take responsibility for its group, task and colleagues. organizational members in a collectivistic society are observed in a moral term where all of them are linked to each other as a family (McSweeney, 2002; Minkov, 2012). In such society, sharing information is very popular and everyone would like to notify others from news and events. The results of the interviews also support the Hofstede cultural analysis; but the CEO and all middle managers explained that social media was playing a crucial role in making the concept of knowledge sharing for Iranian employees. The economics of Iran is mostly focuses on the oil and petroleum products and usually the Iranian oil companies always have been in contact with numerous international companies around the world; however, the rest of Iranian large companies has had limited relations with the rest of the world. The CEO stated that social media enables employees to find the related work knowledge by themselves and provided them to be familiar with the international interactions. The CEO also explained that his current employees are not comparable with the employees seven years ago in any way (in terms of knowledge and information) by social media networks. According to Arpaci and Baloglu (2016), the bases of social media are associated with collectivism principles where the people connect to each other to get more knowledge. One of the middle manager discussed that the most important factor to use social media by Iranian employees for sharing knowledge and information is Arab Spring; He kept explaining that before Arab Spring, social media was only using for entertainment by Iranian people and employees; but after Arab Spring the view of Iranian people towards social media networks totally changed and they tried to train themselves by sharing newer and interesting information and knowledge through social media networks. Another middle manager had a different opinion: he stated that social media had had an efficient and effective impact on knowledge enhancement of employees but that, at the same time, these new behaviours to share knowledge had also created some narcissism behaviours. For example, they do not tolerate criticism and this negatively impact on the interaction between managers and employees and lots of gaps occur. The co-occurrences between the positive impact of social media and knowledge sharing are quietly high in data collected coding which indicates that employees and managers adhere use of social media to share knowledge regard to organization development. However, the CEO and the middle managers frequently stated that the culture of use of social media inside the organization was not well developed. In the case of knowledge sharing, they believed social media enhances the organization knowledge. As a result, we suggest the following proposition:

Proposition 7: The use of social media facilitates knowledge sharing regard to collaborations in Iranian large organizations.

Iran is a collectivistic society so its employees prefer to work in teams, but with a leader who manages and decides what to do all the time. The CEO stated that the structures of Iranian large organizations had been established based on the family business principles and employees considered their workplace as a second home. In this context, the employees loyalty and commitment is really high towards their workplaces (The Hofstede Center, 2017). On the other hand, the easy making of socialisation in organizational workplaces and the ease of use (and friendly features) of social media attract employees to pursue social media potentialities in their workplace and ignore the limited policies of company resistance towards new information technology enhancement (Arpaci and Baloglu, 2016). From the previous explanation, we tried to answer if the social media improves team-working in Iranian large organizations or increase narcissism among employees. Marshall et al. (2015) explain that employees strongly connected to social media networks do not conceal what they have got from available resources. In other words, employees often share their ideas with each other to increase job quality. On the other hand, some scholars (e.g. Davenport et al., 2014; Hawk et al., 2015) state that the use of social media inside organizations increases narcissism among employees as well as team-working. The appearance of any of these behaviours depends on the specific organizational culture in the organization. During the interviews, we identified both points of view. The CEO strongly highlighted that social media had increased teamworking even delegating tasks (e.g., Project planning) traditionally developed only by managers. A middle manager stated that they had always been working as a team and there is no a significant difference between before and after of the appearance of the social media. Another middle manager explained that both team-working and narcissism had gone up inside the organization. On the other hand, the CEO and three of middle managers talked about their experiences to reduce narcissism inside of teams. The CEO explained that narcissism behaviours had happened among managers and seniors more than employees. Their own experience suggested that the best way to avoid narcissism behaviours among employees was to make everyone aware of this danger. The nature of the national culture of Iran is prone to narcissism behaviours because there is no balanced way for individuals to find their inspirations (Aras, 2001). The CEO and four of the middle managers also stated that this kind of collectivism could generate some new labour strikes, but generally the advantages related to the new ways of team-working are greater than the disadvantages. So, we suggest that social media increases team-working inside Iranian large organizations even when narcissism behaviours appear. From our coding analysis, the co-occurrence level between social media positive impact and team-working is high and our findings suggest some interesting differences in organizational behaviours. As we mentioned above, narcissism is a stronger indicator of social media networks, because these kinds of networks enable narcissists to build relationships based

on their interest and attitudes. However, our results show that the social media also has a positive impact on the team-work inside an organization. We need to highlight this interesting paradox that we have found out. This conflict shows that the use of social media in these companies make more complex the organizational environment offering new behaviours, both positive and negative. Therefore, we suggest a proposition based on the discussion above as follows:

Proposition 8: The use of social media facilitates teamwork achievements in Iranian large organizations.

3.6 Conclusions

This research tried to answer the research question: What positive and negative impacts does the use of social media have in the organizational culture of a company in a country without democratic national culture? In order to answer this question, we developed a model based on the existing literature reviews about the processes of social media impacts on developing country and societies by focusing on recent uprisings in the Middle East and North African countries (Arab Spring). We also included the Hofstede cultural dimensions analysis, as well as some organizational behaviour. We followed an inductive approach with qualitative methods based on semi-structured interviews to one CEO and five middle managers from an international company in Iran. The results were divided in three main areas: leadership context, communication and collaboration.

Our results suggest that the leadership context is generally influenced by the country culture in Iranian large organizations. Based on this, managers resist organizational change with new forms of management to keep the current organizational hierarchy.

The use of social media inside of Iranian large organizations accelerates the democratisation which positively impacts on leadership transforming from transactional to transformational context. Because of the changes in communication technology through the use of social media, our results suggest that the use of social media has negatively impacted on the transparency which has created deviance in behaviours of employees inside of Iranian large organizations. Furthermore, the use of social media increase stresses levels in managers within this kind of organization. From another point of view, social media helps knowledge sharing among employees with regard to enhancing collaboration in Iranian large organizations. Finally, the use of social media also increases employees collectivism which, indirectly also increase team-working skills towards their work achievement.

The use of social media builds a bridge between national and organizational culture; however, there is a lack of capability in Iranian culture in the use of social media inside of organizations, but it has impressive positive impacts on the main organizational culture context.

Despite these benefits, some methodological limitations remain. The result of this research reveals several suggestions worthy for future studies. First of all, it suggests further seeking how social media reconstructs the type of leadership in organizations and rising up the needs for participative management in the traditional spaces of non-democratic countries. This research suggests that the change in communication technology impacts on organizational culture where the transparency is one of the most effective elements. Thus, it would be helpful to examine how social media change the construct of transparency inside of organizations and how is translated into a context of opportunity or vulnerability for organizations in non-democratic countries. At the current, this research opens a new view of power of social media in non-democratic countries that has been out of focuses of scholars.

HOW SOCIAL MEDIA USAGE CREATES NEW BEHAVIORS BETWEEN EMPLOYEES AND MANAGERS INSIDE OF IRANIAN ORGANIZATIONS BY NARCISSISM?

This chapter is the third paper which is expanded based on the previous papers by focusing on narcissism as the most important key factor in creating new behaviours due to the use of social media inside of organizations. Cultural analysis is applied in both national and organizational coordinate to find out how use of social media may negatively effect on organizational behaviours by leveraging some of the narcissism concepts and create new behaviours in against the organizational culture and development.

4.1 Abstract

The social media usage has switched organizational behaviors in Iranian industries due the lack of capabilities of Iranian national culture in dealing with some democracy concepts. The mechanism of social media is leveraging the democratization in non-democratic countries which stress Iranian organizations in the case of hierarchical system and power distribution. Social media can create abnormal behaviors in employees when democracy is not a part of national culture. This paper tries to figure out some new behaviors created by social media usage in Iranian organizations. Narcissism, one of them, is considered as a helper to social media in creating such behaviors in Iran as well as inequality in power distribution. However scholars mostly focus on the positive effects of social media but these communication technology networks are capable to distribute deviant and abnormal behaviours as well as collaboration and team-working among employees.

Keywords: Social Media; Non-Democratic Countries; Organizational Behaviour; Culture;

Narcissism.

4.2 Introduction

Social media networks facilitate collaboration and team-working for organizations and entities which seek a more responsive system of governance while the organizations inside of non-democratic countries have encountered with the new challenges of organizational behaviours due to the effects of new communication technologies (Danju et al., 2013; Ghannam, 2011; Georgescu and Popescul, 2015). The national societies in such countries have entered into a cultural confrontation to politic governments which directly and indirectly impact on organizational culture and behaviours due to massive scale of usage of social media platforms by individuals (Taki and Coretti, 2013). Competitive markets and environments force organizations and industries to adopt and transform their workplaces and their old systems by the new communication technologies to meet their needs (Vuori and Okkonen, 2012). However, it makes an easy way for the industries in developed countries to adopt and position themselves with such technologies but it is often an extremely difficult struggle for organizations in non-democratic countries to position social media in accordance with their organizational culture (Silverthorne, 2004; Taki and Coretti, 2013). It is because national culture in non-democratic countries is stronger than organizational culture and even it seems more stronger in comparison with the western countries (Hofstede, 1994; Silverthorne, 2004).

With all these, the effects of social media in helping recent uprisings (Arab Spring) have made managers to start reforming of their organizations in the Middle East and North Africa with new technologies to meet some concepts of modern management (MacIntosh and Doherty, 2010; Taki and Coretti, 2013); however the organizational resistance towards the some of the modern management has increased in such countries because of the lack culture capabilities in such countries where the organizational systems still works based on traditional and hierarchical context (Burke, 1994; Danju et al., 2013). By the way, the popularity of social media networks increase day to day among employees in non-democratic countries because social media enable a free online platform that everyone can easily share his opinion and attitudes for others (Ghannam, 2011).

The mechanism of social media enable users to work based on the some democracy concepts such as free opinion sharing, free criticisms towards politics and economic, freedom of expression and many other concepts which are banned and restricted to be presented in the non-democratic societies. But this conflict creates new behaviours among individuals who are experiencing a free platform through social media networks which have negative and positive effects on organizational culture and behaviours.

According to Buffardi and Campbell (2008) and Bergman et al. (2011), narcissism is positively associated with social media use even in developed countries. Therefore an argument then

can be considered that the relationship between narcissism culture, one of them, and social media creates new behaviours among organizational members inside of non-democratic countries. However, relatively little researches have deeply concentrated on the causality point of view and most of the studies have supposed that narcissism is a foreteller for the usage of social media. Nevertheless, a positive relationship between narcissism and social media could be explained that the use of social media produces higher levels of narcissism inside of organizations specifically in Middle-East Countries where the democratic culture is not the main part of the national culture. This paper tries to answer the following research question:

How does social media usage create new behaviors between employees and managers inside of Iranian organizations by narcissism?

In order to answer the research question, we established a qualitative analysis model to consider and analyze the current literature and theoretical background about the research topic and also the Hofstede cultural dimensions are applied to analysis of the gaps between national and organizational culture of the targeted country (Hofstede, 1994; The Hofstede Center, 2017). We also carried out a qualitative research with an inductive approach by applying interview protocol as the best method for the collecting qualitative data and the main source of this collection is from the interviews with twelve managers from twelve international companies in Iran. After coding and analysing all gathered data, we propose to list where the main effects of the use of social media impacts on leveraging narcissistic behaviours among employees inside of Iranian Organizations.

4.3 Theoretical Background

According to Hofstede (1994), culture specifies employees and organizational staff from others based on the common features and exclusive characteristics of minds such as symbols, beliefs, rituals, heroes and values. There are several different kinds of cultural layers which can be divided in different scales. National culture is a large scale of cultural layer which refers to common beliefs, behaviours and customs which present within the people of an independent nation (Hofstede, 1994). Majority of international companies form their management and other area of their organizational in accordance with the national culture of the place they are operating in. Organizational culture at the smaller coordinate of the national culture, is a system of common values and beliefs which are sharing among organizational members in order to govern how they act and behave in accordance with the organizational boundaries (Hofstede, 1994; McSweeney, 2002; Minkov, 2012).

According to Adler and Gundersen (2007) and Gregory et al. (2009), the national culture is stronger than organizational culture however, both of them are involved of shared assumptions which have strong influence on the people (Adler and Gundersen, 2007; Gregory et al., 2009).

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But national culture works stronger than organizational culture because it is more formal and structured and effectively shapes the patterns of behaviours and attitudes for their residents (Adler and Gundersen, 2007; Gregory et al., 2009). The interests, values, honors and opinions of people change within different countries because people are living under different national cultures (Hatch and Schultz, 2004). Many employees face difficulties when they are working for foreign companies because they enter into a challenge between their national cultures with the organizational culture of the company they are working for (Adler and Gundersen, 2007; Gregory et al., 2009). Based on the research topic, we focus on the impact of national culture, and on organizational culture in the country of Iran.

Iranian national culture is a family-oriented culture and very social which mostly is associated with religious rules and traditional views (The Hofstede Center, 2017). From a religious perspective, religious rules and beliefs have the upper hand in the daily life of Iranian people (The Hofstede Center, 2017). Iranian culture also emphasizes on prohibiting of the social contact between girls and boys before marriage which comes from religious views. And even obvious discussion about sexual issues and love as well as free social relations between unrelated girls and boys are highly discouraged (The Hofstede Center, 2017). This religious view, have created separate schools for boys and girls for primary schools and high schools. But with the appearance of social media applications which become more popular everyday among Iranian people, these kinds of religious views have encountered with difficulties and create different barriers and conflicts inside of Iranian society. Hill et al. (1998) state that, the cultures, those are associated with religious views are more willingness to make power resistance towards the transfer of new communication technologies inside of society and emphasize particularly on young individuals who interact communication technologies with exterior influences on the religious rules, such as free conversation and interactions between unrelated girls and boys. In addition, direct criticism is strongly discouraged in the national cultures with religious social structure (Hill et al., 1998; The Hofstede Center, 2017).

Based on The Hofstede Center (2017), Iranian national culture commonly is close to Japanese national culture while in the case of organizational culture there is a big difference between these two countries culture contexts . According to Silverthorne (2004) organizational culture is associated with national culture because national culture is stronger than organizational culture. The Hofstede Center (2017) shows, Japanese national culture is a highly social and family-oriented society same as Iranian culture, but there is a difference that Japanese organizations are established and work based on family-oriented culture while Iranian organizations have been separated from the shell of family-oriented bases. In fact with, the appearance of social media, the case of narcissism has got a new energy which mostly comes from the conflict between traditions and modernity in Iranian society. If we consider Iran and Japan as a same cultural context, narcissism is the only reason that has been caused Iranian industries have not been successful in the world-market. As Iran's Ministry of Health frequently remarked in the Iranian

news website (e.g. Isna; Mashreghnews), the prevalence of narcissism in the Iranian society seriously damaged Iran's economy and culture (Community Psychology of Iran, 2015; Strategic Management and Efficiency , 2016).

Narcissism is an extreme vanity with a grandiose admiration of a person own talent to characterize his personality among others (Vazire et al., 2008). Narcissism is the pursuit of admiration which is also a social or cultural issue (Campbell and Foster, 2007). Narcissism is totally different with egocentrism because narcissism emphasizes on a person issue or group issue in a relationship with own or others (Campbell and Foster, 2007; Vazire et al., 2008).

Narcissism involves of an extremely swollen but delusive self-concept which comes from a lack of ability or even interest in making a real interpersonal interaction and a candidacy in self-making decisions to authenticate the affirmative self-exhibition (Vazire et al., 2008). Physical look usually is very attentive for narcissists people because it makes them more attention by others (Campbell and Foster, 2007) and they usually overstate and exaggerate their attractiveness and they are always on an effort to seem more well-groomed and attractive (Gabriel et al., 1994; Vazire et al., 2008). Narcissists are so clever and well skilled in making new relationships in accordance with new social sittings (Campbell and Foster, 2007). They even look for a type of relationship that can make their status stronger in order to enhance their positive social look (Vazire et al., 2008). These strategies enable them to gain more self-confidence to share their illusions about themselves to others (Campbell and Foster, 2007; Vazire et al., 2008).

The apparition of narcissism behaviours among individuals in the usage of social media has documented in the recent literature. For example, Buffardi and Campbell (2008) indicate that social media enable individuals to have full control over their self-exhibition and Bergman et al. (2011) states social media make an excellent platform for narcissist people to regulate their own self-presentation in creating superficial relationships with others which help them significantly to draw what they want to. Narcissists usually have more friends through online social networks and they always share well-post to attract more attitudes, frequently update their own profile pictures for self-promoting and gaining more rate by others (Fox and Rooney, 2015; Halpern et al., 2016). In this regard, narcissists select the most attractive photos of themselves to authenticate their swollen beliefs and also promote themselves for gaining more friends through online social networks. But in the case of the relation between social media and narcissism, the nature of social media is exhibitionistic (Sorokowski et al., 2015), which is so enjoyable for narcissists in order to occupy time and pursue their own inflated beliefs. According to The Hofstede Center (2017), Iran gets a low score in indulgence which means that Iranian national culture is restraint. Hofstede (1994) explains that, the countries with a national culture of restraint tend more to pessimism while, in contrast to restraint countries, indulgent countries emphasize more on entertainment and leisure time and do not prevent the gratification of their desires. The people of restraint countries mostly assume that they are prevented by social beliefs and social norms in making any action which give them this feeling that indulging themselves is somewhat wrong (The

Hofstede Center, 2017). Social media in such culture is an excellent platform for individuals who could not exhibit themselves in the society (Bibby, 2008; Hofstede, 1994; The Hofstede Center, 2017). In fact, unlike developed countries, Iranian national culture has had this background to produce potential narcissists which with the exhibitionistic nature of social media, theses potential narcissists come actual in the Iranian society.

4.4 Methodology

Social media usage have several and different positive and negative effects on the different layers of culture involves of national and organizational culture. There are different attitudes towards the power beyond of social media in changing societies and individual behaviours. In other hands, the recent uprisings around the world prove that social media in different societies, it has a different effect. This difference in the cultural gap between developed countries and developing countries will be more evident. This effect also is significantly more different when we are supposed to take it for analysis of organizational culture as a smaller coordinate of national culture. As we explained it in the theoretical background, organizational culture is mostly are under influence of national culture in non-democratic countries because the state economy dominates society in such countries. Therefore the social media research analysis in the case of non-democratic countries is included of different, complicated and complex processes which need to apply a right and significant method to avoid any ambiguity, exaggeration, superficiality during the data collection. So based on the research methods principles and mechanism, we planned to develop a research with an inductive approach through primarily qualitative data to meet research requirements and to achieve research objectives.

The interview is selected as the main method for data collection in order to explore and extract the individual attitudes, experiences and views towards the effect of social media on their workplaces and how it changed and created specific behaviours. Therefore a face to face communication during interview is appropriate because it provides us to have deeper understanding about the targeted matters and collect a very detailed data about the social media phenomenons inside of organizations which need a number of individual interview participants. Based on the research requirements for data collection we need to have interviews with different individual managers from different sections and different levels. In other hands, the selected companies should be from different and old industries to cover the history age of the change events that we need them for analysis of the gap between social movements from the past to present.

Therefore we selected the companies which are belonged to heavy and old manufacturing industries of Iran country. These companies are particularly working in production section and they are contributing in overall state economic by supplying items for country needs. In other hands these companies have spent the most important social events which happened in the recent years and all their staffs are able to explain the required cases that we need them. Therefore we

selected these companies for their representation in different ages of Iranian social and political changes, their large amount of employees, their complex organizational structure, and their wide variety of types of managers according to their education, experience, geographical area, and age.

In order to answer our research question, we developed a semi-structured interview for twelve managers working in twelve different Iranian companies because of multiple reasons. First of all, we can collect data from different attitudes and views towards the targeted phenomenon and avoid any biased opinion and increase the validity of data collected. Another reason is that, Iranian industries are working based on their policies and state regulations and we to understand how the effect of social media are different in different organizations and how people differently look to these events. Another important point is that these companies are located in different cities of Iran and this event also help us to see how these effects may are similar in different societies of Iran country. Due to these twelve managers are scattered across the country, online video conference is the best tool to achieve interviews with lower cost and shorter period of time. Arrangement of interview dates and times is more easier by online rather than physical presence when you have twelve interviewees who are working in another country. This process enable us to have deeper data collection by recording the interviews and analyze them in different times. The data collected from interviews can simultaneously analyzed in individual or in a group which allow the researcher to have more looks on different different points of view using the original source. As we mentioned above, Due to the complexity of data collecting process, we developed a protocol as a conceptual guide on data collected during the interview, with a semi-structured scheme, which allowed participants to express their views in their own words and for us to develop a keen understanding of the topic of interest (Creswell and Poth, 2017).

Based on the designed interview protocol for this research, all interviewee managers will be in open and interactive communication platform where they are free to answer the questions in a short or longer time based on their interest and the interviewer is also able to expand, cut, or even add other potential questions during the interviews. All interviews will be done based on a same protocol and there is no any difference for each of them because the same protocol lead us to avoid bias and extract different views and arguments towards the same phenomenon.

The interview protocol has four sections. The first one focuses on the gap between social media and socio-cultural changing, based mainly on the works of The Hofstede Center (2017), Keser et al. (2011), Danju et al. (2013), Adler and Gundersen (2007) and Gregory et al. (2009) which aims to understand how social media impacts on transiting of national traditional culture context to modernity context. The main keywords of these sections are:

- Social Media
- National Culture
- Organizational Culture
- Organizational Change and resistance

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- Transparency

The second section centers on the gap between social media and religious. From the results and consideration of The Hofstede Center (2017), Taki and Coretti (2013), MacIntosh and Doherty (2010), and Barney (1986), which aim to understand how social media as new technology development impacts on the religious in a traditional cultural country. The keywords for this section are:

- Social Media
- Culture and Religious
- Interaction
- Transparency

The third section focuses on the gap between Social Media and Narcissism which is extracted from Buffardi and Campbell (2008), Campbell and Foster (2007), Creed and Zutshi (2012) and Gabriel et al. (1994). This section aims to understand how the effects of social media in communication empower narcissism behavior among organizational members in the company. Its keywords are as follows:

- Social Media
- Narcissism
- Organization Culture

The final section centers on the gap between social media and traditional culture which create new behavior such Selfie-ssism in organizational context based on the works of Sorokowski et al. (2015), Weiser (2015), and The Hofstede Center (2017), which aims to understand how social media positively impacts on the narcissistic behavior to drive a gap among the organizational members towards their organizations for self-grandstanding. The keywords for this section are:

- Social Media
- Narcissism Traits
- Selfisism
- Organizational Culture

The MAXQDA software which is a qualitative data analysis software is selected for data collected analysis. Analyzing data by MAXQDA allows us to cut data in different categories and give each comment a code. This process reduce the energy and time of data collected analysis particularly in qualitative research development. By using of this software, the data can be analyzed more accurately and encoding of data commented can present more reflections towards the case objected. Moreover, there are a plenty of functions in MAXQDA which help us to figure out several relationships between codes data and researcher can extract more new views which may was not on his mind before the interview. We have developed several methods in using of MAXQDA software for encoding process. The first code list is provided after literature reviews analysis and extracted form the existence theories. The second code list will be made after collecting data from interviews and based on the inductive approach we will update the initial code list whilst we were reading and encoding the collected data. Some other variables are added in another code list in order to classify the interviews based on gender, age, level of education, work experience (years and countries), and position (level of management section) and also to manage the co-occurrences between codes in more significant classification. These explained processes and also classification of variables in different sections make data analysis more validated and increase the reliability of data analysis. This is because these different code sections make the analysis method more significant in dealing with multilingual opinions and associations, and provide much better scope than just a traditional encoding system.

The first code list involves seven codes: Traditional National Culture (to identify the most important weaknesses points of culture), Culture and Religious (to seek what relations have been associated from religious into national culture) Social Media Effects (to identify positive and negative effects of social media on socio-cultural changing), Organizational Behaviour and Culture (to identify the influence of national culture into the organizational culture and the impact of social media on this change), Transparency (to determine how transparency open new gaps for new behaviors in a bounded national culture), Narcissism (to seek how social media empower narcissism in organizational behavior) and Selfie-ssism (to identify the lines that social media and narcissism culture creates new behaviors inside of organizations). Modernization also highlighted as the code to refer all organizational procedures changing which are not on focus by other codes. Based on the inductive approach principles, some other code are added during data analysis which extracted based on the most pointed comments by interviewees such as Intranet Communication (to find how social media effect on intranet communication between managers and employees and how it is embedded in organizational culture) and Commitment (to evaluate job security and switching cost of employees towards their jobs) with having two sub-codes: Economic, Position. There are other codes such as the code collaboration has two sub-codes: team-working and knowledge-sharing. And finally, the code of organizational change and culture with two sub-codes: satisfaction, stress.

Based on the MAXQDA priciples, we define the co-occurrence as follows: two codes are

coding citations by overlapping, within and-or hit each other somehow, or either coding the same citation accurately. Therefore, two codes which make a co-occurrence in the context, recognize two different concepts which are correlated in some way. In fact, a co-occurrence between codes recognizes multiplicity and intensive associations between conceptual factors in order to extract their role in creating a phenomenon. The qualitative research development takes longer than other types of research development such as quantitative. This is because by qualitative research methods the data should be analyzed in several times and with several and different methods. In order to figure out more reliable data, we have developed several encoding processes. The relationship between codes and sub-codes in different sections forced us to recode and reanalyze the data collected for many times. Some of them are included of visible associations while there are many intangible relationships that we look for them to apply it for the results and discussions. According to Silver and Lewins (2014) the associations between codes and sub-codes can extract or drive different and relative concepts to show how some concepts form the particular decryption of a phenomenon. Therefore we applied multiple methods by MAXQDA to extract and expose the fundamental relationships between concepts: code matrices (co-occurrence between codes) and interview-code matrices (the number of times that a code appears in an interview).

4.5 Results and Discussion

Due to the fact that the national culture and organizational culture are linked (Adler and Gundersen, 2007; Gregory et al., 2009), we need to develop a model which covers sense-making in both views to avoid wrong understanding. The history of developing countries shows that the original national culture has had a non-dynamic growth in comparison with developed countries while developing countries have experienced many different organizational changes during the world history (Kneissl, 2011; Taki and Coretti, 2013). Therefore, a question comes in the mind to explore that why the national culture of some developing countries are restrained in adapting themselves with the worlds new technologies? This question could be answered also to state that such countries national cultures are wrapped based on the deep beliefs which always have been stronger than science experiments. With regard to this cultural issue, we will have more significant considerations on organizational culture in such countries because as it mentioned before national culture is stronger than organizational culture.

By the way, Hofstede (1994) defines culture in specifying individuals from others by the common and exclusive programming of the mind which refers to the values, heroes, symbols and rituals. Cultures present in numerous kinds of layers such as national culture as a large collective culture, organizational culture, and at the smaller coordinate: organizational subcultures and occupational cultures (Hofstede, 1994; McSweeney, 2002; Minkov, 2012), which build a direction for people, organizations and countries based on how they behave and think.

Hofstede (1994) established six dimensions that culturally impact on a workplace such as

power distance, long term orientation, uncertainty avoidance, indulgence, femininity-masculinity and collectivism-individualism. The most important national cultural issue in developing countries is inequality in distribution of power to make decisions for their country future life. The experiments show that autocratic laws basically go beyond of national culture layers after a long-term period of time (Kneissl, 2011; Taki and Coretti, 2013). Developing countries have experiencing many autocratic regimes in the world history, which impact on their national culture and their residents to follow such hierarchical regimes. Restricted social environment, ideological context, hierarchical governance structure and lack of culture capabilities due to the restricted environment in information exchange are some of the important metrics in not equal distributing of the power in such countries (Kneissl, 2011). Organizations establish their own culture based on the rules and structure of national culture in developing countries to avoid barriers and obstacles from external entities inside of the societies (Kneissl, 2011).

Organizations establish their own culture in accordance with their vision and objectives in all around the world. Staffs spend more time inside of the organizations which impacts on their personal lives. In fact, employees are living in two different cultures; national culture and organizational culture which in turn impacts on each other. Organizational culture develops individuals to meet organization principles and ideologies and it is a determining factor in directing organization into a right development way. Lowe (2013) highlights five factors in organizational culture importance such as identity, unity, competition, loyalty and direction. First of all, we focus on the identity which comes from the nature but the most important point is that, this trait is the most fundamental linkage between national and organizational culture (Gregory et al., 2009). Organizational culture basically forms based on a collection of individual identities; In fact, the organizational culture will be shaped during a long period to make sense but this process will be affected under social cultural change. The historical experiments in developing countries show that industries have been turned to change in the ways which are conducted due to the changes in social movements and external pressures. Therefore, personal identity should be defined in the society before the organization. According to Lowe (2013), identity covers the quality, belief, personality, look and expression that make a person as a self-identity. Normally identity, determines a person in the society based on the occupation, education, income, etc. Organizations are the most important places which give individuals a social identity. Organizational identity is totally linked with the social identity while each of them has its own rules, but quietly impacts on each other.

According to Hofstede (1994) and Lowe (2013), the conflict between organizational identity and social identity creates new behaviors by individuals to seek for their position in each of the entity. If the personal identity has not been qualified for a person in the society, the person seeks this position in the workplace to find placement in the society. Therefore the conflict between national culture and organizational culture impacts negatively on individuals behaviors inside of organization. In psychology, the nature of narcissism behaviors comes from the conflict between

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different cultures where individuals are not given a civil identity to develop their personal identity. Individuals always are on the way to find their identities by themselves in developing countries because of undefined rules and civil policies. By the above description it has been recognized that non-dynamic national culture potentially creates narcissism behaviors for individuals who are not defined equally in the civil society.

Power distance dimension represent the national culture attitude towards the inequalities in power distribution inside of societies (Hofstede, 1994). In fact, this dimension deals with the reality that society residents not receiving equal rights (Hofstede, 1994). In regard this, Iran country get the score of 58 which express that Iran is a hierarchical society. According to The Hofstede Center (2017), Iranian people are living in a country where each individual has a position to accept hierarchical order with no more justification. Organizational culture in such countries is less powerful than national culture which means they also follow hierarchical model in their workplaces where employees and staffs expect to be ordered in doing their jobs and leadership context is based on the autocrat structure. This is in the line with interviews collected data which all managers stated that the lack of power position among employees has led them to act against over of their job positions. In fact, the employees inside of Iranian organization believe that they are not equally employed in organizational decision making. One of the interviewees stated that:

Most of the strategic plans will be made by senior managers and finally must be approved by the board of directors that may also be accepted by the higher positional person such as a mayor, minister and even a member of parliament. But usually employees and even middle managers are not employed for the direct decision because hierarchical context created these boundaries for lower subordinates from the past up to present.

But another manager was complaining that even senior managers are behaved like a lower employee by external entities. He said:

Even when a decision will be made inside organization for the future company strategy, it should be approved by external entities; employees think that all decisions inside of organization are making by senior managers while most of these decisions come from external entities such as Ministry and other external entities. In fact, each organization has not this power to make decision by itself because governmental entities are dominated on private sectors and public sectors.

These data shows that power is not distributed equal even for the large companies to participate in the socio-economy decisions for the future industrial development. Traditional direction and development inside of developing countries still is groundwork (Adler and Gundersen, 2007; Gregory et al., 2009) and this is in the opposite of developed countries policies for the private and

public sectors which encourage and fund them for industrial development. Traditional direction context creates new behaviors by organizations due the change of technology in the world. In smaller scope, creates deviance behaviors by organizational members. For example, one of the interviewees stated that:

The position of a CEO of a company is not defined organizationally in the civil policies and even society and there is no enough power for a CEO to direct organization efficiently based on his management context.

As it mentioned above Iran is a hierarchical society and power is not giving out equally among people which impacts on organizational commitment. In a hierarchical society, individuals have not social identities until they get a job in a company. It is in the opposite of civil laws that a person should be identified in the society at the first. Iran country culture mostly is familiar with Japanese country culture; both are collective and family oriented and even both are hierarchical societies but they have difference in the definition of hierarchy context in their societies. Japanese behave and work accordingly towards their country development and they are very vigilant in setting any social action to keep their hierarchical position but the form of Japanese hierarchical system differs with the most of the Asian hierarchical cultures. For example, the process of decision making in Japan is too slow because any plan should be verified by each hierarchical layer and must be confirmed by the senior manager in Tokyo at the final step but this slow confirmation proves that in Japanese hierarchical system there is no one layer to take the final plan same as other hierarchical countries. The power distance degree is not getting high because this country is meritocratic society and education system is spreading a tough ideology for the students that everyone works hard he can become anything that they want to while Iran is not following meritocratic society rules. Based on the above analysis and discussion we suggest a new proposition to open a discussion area in the case of importance of power distance in the non-dynamic culture:

Proposition 1: Inequality of power distribution in the society has positively impact on organizational members personality crisis in Iranian organizations.

New schemes of social media have changed the way in which individuals communicate and share information (Ellison et al., 2007). According to Kaplan and Haenlein (2010), social media tools are the new era of web-enabled applications that engage people to participate in and (co-)create content. But more importantly is social media is taking an essential role in individuals and collective involvement of citizens in addressing social issues such as civic engagement (Ellison et al., 2007). Social media had has a positive impact on organizational development as far as it goes, but the results of some studies (e.g. Kneissl, 2011; Parveen et al., 2015) shows it has been also negative in social behaviors in Middle-East and North African countries. Even the wave of

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uprisings known as Arab Spring has been made social media more exciting tools for people and individuals for people in mentioned regions. Taki and Coretti (2013) stated that, the extensive use of social media networking has an elective empathy with democratisation. Ghannam (2011) also agrees with this statement that social media is leveraging democratization among individuals who are living in non-traditional democratic countries. In consideration of reason of the advent of Arab Spring, some scholars (e.g. Danju et al., 2013; Ghannam, 2011; Kneissl, 2011) suggest that a tendency for democratization has been grown up by social media among individuals in developing countries even third-world countries while Auger (2013) stated that social media and all other types of technologies are not involved in giving any civil concept to societies but the type of using of these technologies by individuals create attribute or even philosophy to these kinds of media. With all these, the results of some studies (e.g. Danju et al., 2013; Kneissl, 2011; Zukin et al., 2006) show that social media have a strong impact on society changing from traditions to modernity in developing countries while these impacts are weaker in western countries. Our results of interviews also show both radical and incremental changes in organizational behavior and culture in Iranian organizations.

In this section we have considered how social media impacts on organizational commitment in the transition Iranian society from tradition to modernity. As it mentioned before, Iran is a hierarchical society and organizations focus on centralization which reflects the inequalities in power distribution and employees and subordinates are expecting to be ordered what to do with no more reasons and autocratic top manager is admitted. All interviewed managers also stated that the type of leadership and followership in Iranian organizations was established based on the hierarchical framework and was not changed before the advent of social media while all twelve interviewees have stated this type of leadership have been encountering too many challenges in recent years. From the interviews it has extracted that the style of interactive communicating in social media networks are in conflict with style of management and leadership in Iranian organizations but this conflict which is coming from national cultural issues have created many negative and positive impacts on Iranian organizations developments. Organizational commitment are getting lower by employees by the use of social media. This comment as a code has been mentioned 183 times by all interviewee managers who believe the most important and essential problem at the current is non-alignment in Iranian organizations. All interviewees have pointed this issue in their answering to all questions of the interview. For example, one of the managers with 25 years work-experiences stated that:

I and the other staffs in the same age with me had trained in the way that our workplace is our second home and any negligence at work was disapproval by all organizational members even our national culture support this kind of commitment to the organizations. It means that our national culture was in support to the organizational development but at the recent years with empowering of social media the organizational commitment is lowering by Iranian employees.

The main problem is the conflict between Iranian national culture and the way of communication which is offered by social media platforms. In social media platforms, individuals are able to share their opinions openly towards all types of concepts such as culture, economic, politic and even their own personal life which is in the opposite to the Iranian national culture (Stated by twelve interviewed managers) where Iranian individuals are not supposed to share their opinions directly. In such situation, there should be a cultural difference among individuals which impact on their work-life. Restricted environment and transparency is another code which highlighted 131 times by interviewees which is a big cultural issue in its own concept. However, eight interviewed managers have not mentioned it directly but they have pointed this issue tangibly during the interviews but the rest of the interviewees directly pointed this issue. A CEO stated that:

Iranian employees have received a wrong concept of modernity in organizational development. Modernity strongly emphasis on commitment to the family and society and workplace while we are moving conversely. This is because concepts could not find their strong positions in our national culture where society had been very restricted and social media networks suddenly open this place with influx of information where everybody can share any concept based on its own understanding with transparency and other people can see them easily and accept it. In such situation, organizational culture and commitment lose their values for employees and even managers.

Transparency is a newfound word in Iranian national culture which everyday getting more power in Iranian society and most of the Iranian experts and also our interviewed managers have expressed their concerns about it. According to Creed and Zutshi (2012), social media generates the continuum of transparency in organizations. Our findings from interviews also is in the line with study of Creed and Zutshi (2012) which stress on the negative impact of social media on transparency in organizations. The findings are that though public speaking and intentional abuse are human entertainments that can have negative effects on the employees involved, and these are magnified through the new media networks. With all these, five of interviewed managers also highlighted some positive impacts of social media on transparency in the organization. These five managers stated that transparency has increased the quality of interaction between managers and employees, but this process is not managed to make employees familiar with modern management context. While seven other interviewees have rejected these positive impacts and they stated empowering transparency in Iranian organizations had deleterious effects on the organizational members interactions because social media has changed our national culture beliefs such as respect to experts and educated people. Therefore based on the above discussion and analysis we have proposed a proposition to suggest:

Proposition 2: The negative effects of social media on transparency creates deviant behaviors by employees towards the organizational commitment in Iranian Organizations.

According to Gregory et al. (2009), transparency in the organizations should be the norm and managers should embrace it in order to increase the organizational loyalty and improve services in all aspects. In fact, the concept of need to know has experienced a significant shift during the last decade in the global business. Nevertheless, transparency on the organizations is more appreciated in Western than in Eastern countries (Gregory et al., 2009; Lund, 2003). This fact is because the Western companies believe that the way how companies work is more important than what companies produce (Creed and Zutshi, 2012), but does transparency always lead the organization to success? From a positive point of view, transparency can increase the quality of organizational communication if it is shaped based on the ethical behaviour (Creed and Zutshi, 2012) but our results of interviews show negative effects of transparency on the individuals inside of organizations which have been attended rarely by scholars, especially in the case of developing and Eastern countries. However, Iranian society is restricted and associated with traditions, (Aras, 2001; Kamali, 2007; Offler, 2015) but explanations of interviewed managers from employees behaviors show empowering transparency by social media has created new behaviours which are similar with mania behaviours. Berrios (2004) defines mania as an abnormal activation and disruptive mode with enhanced expression together which is in contrast with the normal state of humans; However, mania can also show itself in a state of depression, but in higher mood it can represent a mood of euphoric or even irritable which both of them can exacerbate violence. The point is that all of the twelve interviewees managers mentioned that the speed of social changes by social media was very high and it has been caused a conflict between managers and employees which stress both leadership and followership on resistance because both context have not been updated to know how encounter with this new world of communication technology. In analyzing of data collected from the interviews we identified a code named abnormal action which the co-occurrences between this code and social media code are quietly high in data collected coding which indicates that social media as lever help employees to represent abnormal behaviors towards the organization career inside Iranian organizations. With increasing levels of transparency due to social media, the level of stress for managers has also increased in Iranian large companies. According to the comments of all interviewees about the impact of transparency in rumours, they had the impression that the organizational atmosphere had shifted to a stressful space for managers in their organization. All interviewed managers were complaining from occasional strikes and daily rumors which have increased in recent years in Iranian organizations. The studies of Danju et al. (2013) and Kneissl (2011) also state that work spaces have been extremely difficult for seniors in non-democratic countries due to, partially, the popularity of social media. The explanation of the four CEOs and eight senior managers

during the interview expresses an important concern towards employees abnormal behaviours. More specifically, one of CEOs blamed Iranian national culture and senior managers negligence towards these issues, he stated that:

We had to open the restricted space for our employees inside and outside of organization earlier than the advent of social media; we would not be having crisis if we had embraced interactive social communication for our employees for organizational planning before social media.

Another CEO also remarked Arab Spring as an important reason for these kinds of behaviors by employees but four senior managers have explained that social changes could not be under control of someone because there is no power to control it, but social changes in Iran are having destructive effects due to its non-dynamic culture.

Stress, transparency and abnormal behaviors are three codes which have been in a high co-occurrence together towards social media effects in data analysis. According to Lund (2003) new communication technology platforms is basically changing the way of communication in organizations with empowering transparency as well. Due to the fact that, it is more easier to share and expose information through the interconnected networks inside and beyond an organization boundary (Creed and Zutshi, 2012). This is in the line with the comment that stated by interviewees many times: employees got a power by social media, but they stated that the employees they are not contributing this energy to the organizational development but also they make it to represent themselves. Seven interviewed managers also commented with use of social media by employees our quality of works getting lower and lower in comparison with the last decade. With all these explanations we have proposed a proposition to suggest:

Proposition 3: The effects of social media on employees personality crisis creates mania behaviours inside of organization.

One of the results of mania behaviors is considered as self-exhibition or narcissism (Berrios, 2004). The apparition of narcissism behaviours among individuals in the usage of social media has documented in the recent literature (e.g. Auger, 2013; Buffardi and Campbell, 2008; Taki and Coretti, 2013). For example, Buffardi and Campbell (2008) indicate that social media enable individuals to have full control over their self-exhibition and make excellent platforms for narcissist people to regulate their own self-presentation in creating superficial relationships with others which help them significantly to draw what they want to. The co-occurrence between Iranian national culture and narcissism from our results of interviews is high and the relationship between this co-occurrence and the co-occurrence of social media code and narcissism also shows high occurrences. Our analysis from this event and existence literature reviews and Hofstede cultural dimensions make us to generate this statement that the Iranian national culture and

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social media are both involved in leveraging narcissism inside Iranian organizations. According to The Hofstede Center (2017), Iran gets a low score in indulgence which means that Iranian national culture is restraint. Hofstede (1994) explain that the countries with a national culture of restraint tend more to pessimism while, in contrast to restraint countries, indulgent countries emphasize more on entertainment and leisure time and do not prevent the gratification of their desires. The people of restraint countries mostly assume that they are prevented by social beliefs and social norms in making any action which give them this feeling that indulging themselves is somewhat wrong (The Hofstede Center, 2017). Buffardi and Campbell (2008) also considered social media as the best platform to produce narcissism among individuals. Our results of interviews are in the line with both consideration of Hofstede Cultural Dimensions and Buffardi and Campbell (2008). All of the twelve interviewed managers pointed this statement that some narcissism behaviours are inherent in Iranian national culture and social media make it stronger. However, some of them also added that this event will be decreased in the future, but all of them have been in common opinion that narcissism has empowered by social media inside of Iranian organizations. One of the CEOs stated that:

Social media is impacted organizational behavior and culture since smart-phones became popular among Iranian individuals but before that employees were using social media networks such as Facebook but only at home not at work. And I had seen how the advent of smart-phones turned employees changing behaviors which decreased our company quality.

Another CEO also stated that:

The easy use of social media by smart-phones which is enabling employees to connect with networks in all over and all the time perfectly impact on organizational careers. Even we have limited the company WIFI in social media connection but all employees have their own mobile internet and the control of this event is out of our hands.

Smart-phones code has got high occurrences with the narcissism code in our results analysis. The above statement of Iranian CEO and the co-occurrence between smart-phones and narcissism are in the line with studies of Halpern et al. (2016) and Weiser (2015), which suggest that smart-phones increase the power of narcissism in social media and even lead the social media network to work more on self-representation not group communication. Based on the above explanation we have proposed a proposition to suggest that:

Proposition 4: The effects of social media leverage narcissistic behaviors inside of Iranian organizations due to the use of smart-phones.

Some of the main features of social media have increased the trend of self-exhibitions and self-promoting among individuals. The new social media platforms such as Instagram may have contributed and accompanied to this trend by establishing selfies phenomenon. According to Weiser (2015), narcissism and selfie are positively related to each other. Our results from interviews also support this statement. Data analysis of codes in the case of narcissism and Instagram shows high co-occurrences and interviewees have mentioned 191 times these two codes in their interviews. In the last section we have explored how managers identified Smart-Phones in leveraging narcissistic behaviors with the use of social media inside of organizations but simultaneously and even more on that, managers have mentioned Instagram as the most effective online social media network in the creation of new behaviors such as narcissism and self-exhibition among employees. Regularly interviewed managers stated that this comment crisis of Instagram on employees behavior in their answers while they have not refer or mention other social networks such as Facebook and Twitter or even Telegram and WhatsApp. Our results show that Instagram have created a new discussion in the case of social media studies by own and this is because the use of Instagram among individuals is different in terms of individualism in compare with other social media networks. In other social media platforms such as Facebook, Telegram and Twitter, individuals mostly share discussions, opinions, news and other material subjects which need to be commented by other people and create a type of collectivism, while Instagram mostly focuses on self-image with a small caption which should be written to describe the image. Selfie-ssism is a new phenomenon which is made based on the relationship between narcissism and selfie. The results of some studies (e.g. Fox and Rooney, 2015; Halpern et al., 2016; Sorokowski et al., 2015; Weiser, 2015) make several factors to indicate the relationship between narcissism and selfie because the form of new social media platforms such as Instagram focuses on individualistic which is mostly related to the case of narcissism. Selfies give individuals new space for self-exhibitions by taking selfie-pictures and the ability of customizing these pictures for more attentions. The results of our interviews also are in the line with these studies in terms of the effect of use of Instagram leverage the narcissism among employees. All twelve Interviewed managers have identified Instagram as a strong crisis inside of organization not only for employees behaviours even for work quality. One of the CEOs stated that Instagram is more than just an entertainment and it has a strong effect on employees behaviors. Another senior manager also comments that the power of Instagram in creating narcissistic behavior is much stronger than the other types of social media. With all description in above we have developed a proposition to finalize this study as follow:

Proposition 5: The effect of Instagram in leveraging narcissism and selfie-ssism on employees is much stronger than other type social media networks inside of Iranian Organizations.

4.6 Conclusions

In order to answer the research question, we have proposed a model of analysis based on the qualitative research methods and a semi-structured interview protocol has been applied to accomplish the research objectives. Twelve separated interviews with senior managers from twelve different Iranian companies have developed us to accomplish five propositions in the case of social media effects and narcissism. The results of interviews show that there is a significant relationship between social media networks usage and narcissism in creating new behaviours among organizational members inside of organizations in Iran. The first important cause which has been identified from interviews analysis and Hofstede cultural country analysis is inequality of power distribution in Iranian society which positively impacts on organizational members personality crisis. But Iranian national culture in dealing with social media networks has created a wrong concept of transparency which has been caused crisis in organizational commitment. Mania behaviors as a psychological issue was appeared among employees since social media networks created an unrestricted platform for users to share their ideas while narcissistic behaviors simultaneously also risen up during this process of communication technology change. But the most important point of this research is that the social media networks is not only the cause of the mentioned crisis in organizational behaviours but also smart-phones was the best tools to help in increasing crisis inside of organizations. Combination of the application selfie picturing by smart-phones and the mechanism of Instagram as the newest social media network leverage narcissism and has led employees on selfie-ssism which works more stronger than other type of social media networks in creating deviant behaviours inside of Iranian Organizations.

FINAL CONCLUSIONS

Most of the social media studies have suggested the use of these communication technologies have developed several and different positive effects on organizational careers, however, the majority of these studies have focused their attentions on national and international companies hold in developed countries where the democracy is part of the national culture of their citizens. But what happens when social media is introduced in a nation where the democracy principles are not embedded into its national culture? Therefore, we decided to develop our research topic to discover how social media as a new communication technology create contradictions inside of non-democratic countries and how these contradictions impact on organizational behaviours for companies. We developed our research based on the three main issues which have been identified from existence literature reviews and also with a strong analysis on recent uprisings in the Middle East and North African countries as follow:

- Social Media and Non-democratic Countries, where we try to understand how social media change the way that people communicate in the society of non-democratic countries.
- National Culture Vs Organizational Culture, where we try to understand why national culture is stronger than organizational culture in non-democratic countries.
- Social Media and Organizational Behaviours, where we try to understand how social media effect on organizational behaviors in non-democratic countries.

From a theoretical perspective, this study developed a framework based on the qualitative research methods in order to suggest several proposals about how organizational behaviors changed inside of organizations due to the popularity of social media usage among organizational members within companies in non-democratic countries. Some of these effects have made major

changes on organizational behaviors which have been caused some important crisis on the processes of management and leadership, organizational decision making and the interaction between senior managers and employees. The results of this study enabled us to establish some new discussions as a starting point for developing several researches in the case of social media and organizational behaviors. And consequently how companies deal with these challenges and how they adapt their organizational cultures with new changes while they also have to keep themselves survived in a competitive market. We have presented the proposed framework on a poster in the 2nd European Conference on Social Media in Porto (Portugal, 2015) to receive feedback from other scholars and international journal companies in order to develop the most important proposals which have been suggested in the first study. The first study also has been published by the International Journal of Business and Economics in the title of Effects of Social Media on Organizational Behavior in Non-democratic Countries. The full reference of this paper is provided in below:

- Makvand, A. F., and Fernandez Alarcon, V. (2016). Effects of social media on organizational behavior in non-democratic countries. *Journal of Business and Economics*, 7(2), 306-313.

After the conference presentation and first paper preparation, we continued our research based on the relationship between social media and organizational behaviours in non-democratic countries context by deeper focusing on the case of how these communication technologies change the organizational interaction between managers and employees. The interaction changing in both conditions of individual and social are some of the most important outcomes of social media usage which is highlighted by many scholars and researchers. But how these changes incrementally or radically impact on the interaction between managers and employees inside of organizations where there is a conflict between national culture and organizational culture. This problem statement was not in high attentions by other scholars while it was highlighted as one of the most important issues in our analysis. We analyzed and applied Hofstede cultural dimension analysis to reach more closer to the case issues. Hofstede cultural analysis provided us more deeper understanding about the conflicts and differences between national culture and organizational culture in non-democratic countries and also have a higher look on about these differences in developed countries for the comparison. Therefore we have identified the most important keywords from data collected analysis to establish the research question for the second study as follow:

Effects of Social Media on the Behaviors of Managers and Employees

- Research Question: What positive and negative impact does the use of social media have in the organizational culture of a company in a country without democratic national culture?
- Keywords: Social Media; Non-democratic Countries; organizational Behaviour; Culture.

We selected Iran as a case study of national culture and we selected one of the largest international company in Iran for developing interview protocol. We have done interviews with the main CEO and five middle managers which provided us a very qualitative data collection involved of different comments and attitudes. After a very detailed analysis on data collected from both interviews and literature reviews, we established eight propositions for the second paper and developed new discussions about our main research topic. These propositions are established based on the analysis of data collected from interviews in dealing with related theories extracted from literature reviews and Hofstede cultural analysis. These propositions are categorized in three segregated sections as follow:

- Leadership
 - Proposition 1: The leadership context in Iranian large organizations is significantly influenced by the Iranian context which is characterised by a non-democratic historical culture.
 - Proposition 2: Managers in Iranian large organizations resist organizational change (e.g., participative management) in accordance with new forms of management context to save organizational hierarchical due to the non-democratic historical culture of Iran.
 - Proposition 3: The use of social media in Iranian large companies with non-democratic historical culture helps to move managers from transactional to transformational leadership.
- Communication
 - Proposition 4: The lack of culture capabilities in Iran due to its non-democratic historical culture resists large organizations to move from traditions to modernism.
 - Proposition 5: The use of social media has negative impact on transparency, creating deviance behaviours, in Iranian large organizations.
 - Proposition 6: The use of social media increases stress levels in the organizational environment for managers in Iranian large organizations.
- Collaboration
 - Proposition 7: The use of social media facilitates knowledge sharing regard to collaborations in Iranian large organizations.
 - Proposition 8: The use of social media facilitates teamwork achievements in Iranian large organizations.

The above study has been published by the International Journal of Web Based Communities in 2017 in the title of How does social media affect the behaviours of managers and employees in non-democratic countries?. The full reference of this paper is provided in below:

- Fathi-Makvand, A., and Fernandez, V. (2017). How does social media affect the behaviours of managers and employees in non-democratic countries?. International Journal of Web Based Communities, 13(3), 321-343.

Based on this study which involves eight propositions, we decided to focus more deeper on the some of results of social media in employees behaviors. Therefore, we picked up some of the key factors which are more highlighted in the previous study in the case of organizational psychology and the non-democratic culture. In the previous study, it figured out that transparency got a new energy by the appearance of social media and senior managers mostly highlighted this issue. Transparency in religistic national culture is convicted by the tradition of community, but it is gradually converted to a rule in the society of Iran while social media spread out transparency due to its democratic platforms. But does transparency always lead organization to success? The previous study shows transparency has a negative impact on organizational careers. Transparency as a key factor pushes away some of the concepts of non-democratic culture and social media is one of the popular democratic platforms for individuals to share their opinions openly, But what happens to people of a nation that have not experienced an open society? The two highest co-occurrences were transparency and narcissism in the previous study which shows a relationship between social media and transparency in making narcissism. So, we developed the key factors and research question for the next study as follow:

The Effects of Social Media in Creating New Behaviours by Narcissism

- Research Question: How does social media usage create new behaviors between employees and managers inside of Iranian organizations by narcissism?
- Keywords: Social Media; Non-democratic Countries; Narcissism; organizational Behaviour; Culture.

Based on the gained experiences during the study and preparation of second paper and based on the great results in gaining more qualitative data collection by interviews, we decided to apply another qualitative research method but in a larger scale for interviews and we selected twelve managers from different levels and from different companies in Iran in order to eliminate any biased attitude towards the research topic. Therefore from a theoretical framework which is made based on the previous data collected and the established propositions in the previous research, we developed the new research by emphasis on the relationship between social media usage and narcissism in the case of non-democratic countries. The Hofstede cultural dimensions also have

been applied but in more details to establish more valuable new discussions and propositions. Inequality of power distribution dimension from Hofstede cultural analysis has been applied more than other dimensions due to the lack of contributing of employees in the organizational decision making process in Iranian companies which result in more narcissism.

The results of this study suggest that social media positively has a relation with narcissism to create some mania and abnormal behaviors among employees inside of Iranian Organizations. Smart-phones is a supernatural helper in leveraging narcissistic behaviours because they facilitate the use of social media inside of organizations. Instagram also as the most popular platform of taking selfie increase more narcissistic behavior in comparison with other type social media. Five propositions have been established on this study as follow:

- Inequality of Power Distribution and Personality Crisis
 - Proposition 1: Inequality of power distribution in the society has positively impact on organizational members personality crisis in Iranian organizations.
- Social Media and Transparency
 - Proposition 2: The negative effects of social media on transparency creates deviant behaviors by employees towards the organizational commitment in Iranian Organizations.
- Social Media and Personality Crisis
 - Proposition 3: The effects of social media on employees personality crisis creates mania behaviours inside of organization.
- Smart-phones and Narcissism
 - Proposition 4: The effects of social media leverage narcissistic behaviors inside of Iranian organizations due to the use of smart-phones.
- Narcissism and Instagram
 - Proposition 5: The effect of Instagram in leveraging narcissism and selfie-ssism on employees is much stronger than other type social media networks inside of Iranian Organizations.

The first important cause which has been identified from interviews analysis and Hofstede cultural country analysis is inequality of power distribution in Iranian society which positively impacts on organizational members personality crisis. But Iranian national culture in dealing with social media networks has created a wrong concept of transparency which has been caused crisis in organizational commitment. Mania behaviors as a psychological issue was appeared

among employees since social media networks created an unrestricted platform for users to share their ideas while narcissistic behaviors simultaneously also risen up during this process of communication technology change. But the most important point of this research is that the social media networks is not only the cause of the mentioned crisis in organizational behaviours but also smart-phones was the best tools to help in increasing crisis inside of organizations. Combination of the application selfie picturing by smart-phones and the mechanism of Instagram as the newest social media network leverage narcissism and has led employees on selfie-ssism which works more stronger than other type of social media networks in creating deviant behaviours inside of Iranian Organizations.

5.1 Future Studies and Implications

The development of this research shows that it is feasible to establish a explanatory model to apply social media formations in dealing with national and sub-national culture in non-democratic countries.

The employment of new theories towards new communication technology developed an important model to improve understandings into the nature of social media effects on culture and behaviours as well as interaction and communication. The results of this research, however, are introductory but could be developed efficiently to extract new areas for social media studies. Although this model of research from the two different area of social media study covered most of the related criteria for the concepts targeted such as social media and non-democratic culture same as social media and narcissism. In other hands, this research has developed some parts of the preliminary explanatory model and improved them with an advanced and updated explorations and established a new model of research in the case of qualitative methods. One of the main implications of this research is that from an improved explanatory model can form an applicable framework to apply new conceptions about social media effects in order to consider issues in more detail. Hofstede cultural dimensions, however, been applied by many other scholars in the previous time but we could generalized a new conception towards this analysis with the application of data collected from interviews which helped us to make several new propositions about social media studies in different aspects.

This research moves the theories and suggestions beyond of the communication technology form. In such research, attention is focused to whether represent old theories and new assumptions could be generalized across different and similar cases: the extent to meet whether the patterns of social media could be observed in a paper similarly to another paper while the applications, conceptions and conditions are totally different even in results. This research applied the effects of social media mechanisms in an analytical framework and modified the old components of the preliminary explanatory model and developed them to consider non-democratic culture elements which have not been on focused by other and previous scholars. The presentation in

the second European social media conference in Porto proves that this research has opened a new discussion towards social media while other presentation were only attended the technology developments studies. And also, several methods applied to boost the reliability and quality of data collected and findings to establish new propositions for the future studies (the analyses over the previous theories and even collected data from interviews which have been deeply analyzed across other methods).

The analysis model used for this research, is not new, but we established a model to encounter Hofstede cultural analysis dimensions more closer to natural context events. In specific, the methods initially applied to identify unfamiliar gaps between social media networks and social movements in Middle-East and North African from the previous social media studies and even other relevant and different studies such as studies in culture, history, psychology, sociology, economy and politics. This methods enabled us to have deeper analysis in the previous and present conceptions which is the nature of qualitative research method. In more details, by applying this method we could breaking up collected interviews data into different sections with the relevant meanings and different statements and formed them individually in some conceptual maps and then created different composite concepts. MAXQDA was the software that has been used to perform this objective. Encoding each sentence and each word which nominated by interviewees developed us to have a deeper analysis towards the targeted cases. With regards to this, we could give Hofstede cultural dimensions more spaces in analysis of the gap between national culture and organizational culture.

The established analytical method which applied in this research shows it has been enough significant and effective at directing the theories, assumptions and conceptions in dealing with the effect of social media in recent social movements which have been on problems by previous scholars due to their complexities in analysis of recent events. In addition, due to the focuses on the changing in mechanism and conceptions of new communication technology which are developing day to day, this method is enough applicable to discover other implicit assumptions that are under layers of social media effects. By this way, the gaps could be more easily identifiable, and more swiftly to embed them within the exploration of the analytical theories to find out reliable solutions. Despite of the proposed positions which are suggested by this research, we developed other several suggestions for the future studies as follow:

Social Media and Power Distributions: One of the most results of this research in the case of the gap between social media use and national culture in non-democratic countries is inequality of power distribution in such societies. Social media invite people for civil engagement which stress autocratic regimes as well as traditional organizational hierarchical context because these technologies could increase the expertise of employees by providing an easy access platform for them to gain knowledge and information which lead them to ask for higher structural position. From the considering results and discussion of this research it has been found that social media empower individuals to improve their reputations in order to enhance their prestige among others.

From the explanations in above, there are common characteristics between decision making power with narcissism, transparency and self-exhibitionistic and by considering that social media increase power of employees in terms of self-learning, we could wonder what happens when we introduce professional tools such as social media in non-traditional democratic culture countries where there not have been capacity to practice democratic behavior. Therefore, we suggest:

- Inequality in power distribution in the challenge with social media usage, lead employees to behave non-cooperative and break collaborative behaviors in team-working inside of organizations in non-democratic countries.

Social Media and Transparency: Transparency is one of the most highlighted results of this research due to the use of social media inside of organizations. Optimistic consequences of transparency can come in the outline of more ethical behavior; enhance organizational communication models, and the prevention of discriminatory and other offensive practices, with these sometimes expanding on illegal behavior among employees. The possible negative effects of transparency on employees and consequently on the performance of organizations in a non-traditional democratic country, has received little attention while the results of this study shows social media is basically changed the communication processes in organizations which enhance the power of transparency. In particular, social media facilitate publishing and sharing of information through the interconnected networks inside and outside an organization boundary. Therefore by considering that the use of social media increase transparency which negatively impact on employees who are working in non-traditional culture countries. Based on the results of this study, we suggest the gap between transparency and non-democratic culture should be more focused for the future studies due the positive effects of social media on empowering transparency. Therefore we suggest:

- Social media lead employees to follow a transparency out of the norm of organizational culture inside of organizations in non-democratic countries which results in breaking organizational policy and rules.

Instagram and Organizational Identity: The results of this study show social media changed employees to force leaders to put them in decision making, and social media use affect on the dynamic of leadership to turn from transactional style to transformational. Today, by appreciating of all positive effects of social media in organization performance, we have relatively little understanding of the possible negative effects of Instagram as the newest social media network on the employees and other organizational positions culture and behavior in or outside organizations, as well as how leaders appropriate using of Instagram in enhancing of organizational culture capabilities biased or non-biased. Furthermore positive increasing tendency for civil liberties positively is increasing among citizens. However the diffusion of democratic culture diminished at the base level in some developing countries but the phenomenon of Instagram

has brought a new energy amongst individual to gain more freedom in communication and transparency. With all these, the phenomenon of Instagram increase negative behaviors such as narcissism among employees in organizations in countries with non democratic culture which effect on organizational identity. Therefore, due the lack of enough information to this subject and based on the gained results of this research, we suggest:

- Instagram positively impacts on narcissistic culture which results in breaking organizational commitment and lowering the organizational identity value for industries in non-democratic countries.

In conclusion, this research was conducted while there had not been enough information to lead us in recognized and clear way. Most of the previous studies more focused on the positive effects of social media in organizational development enhancement all around the world. And also the other relevant researches only focused on the effects of social media in the recent uprisings in the Middle-East and North African countries while we wanted to work on the effects of organizational behaviours not society changing. Therefore most of data have been collected by interviews and they were conducted to some relevant theories to extract several and different propositions. By the way, we would like to suggest that due to the lack of enough qualified information, future scholars expand the sample of the interviews to extract more data.

5.2 Skills and Self-Development

From the first time this research conducted with Professor. Fernandez, I knew that I have to improve some of the my own skills to carry on this research project under his supervision. There was not enough information and literature reviews about this research topic that made me several and different obstacles ahead to manage this research in a clear line. In other hands, we developed the research based on the qualitative research methods because we needed to discover some new ideas and propositions from the new events happening in the Middle-East. The speed of new events in the Middle-East area is too high and statistics could not help us to be in advance of the research topic because by applying qualitative research methods you can develop conceptions in a natural framework or even create new discussions about different people inside of societies while quantitative research methods are not capable enough due to their limitations in opening new discussion. Therefore we developed our skills in conducting the qualitative as much as we could in the target context. We decided to conduct a semi-structured interview with senior managers due to the complexity of the research area. The semi-structured interview helped us to develop our skills as follow:

- Communication: skilled in providing depth and detail information by communicating with different people from different cultures which helped me to look deeper about new communication skills due to the different attitudes in communication and in order to

making trust between academic people and people inside of society for problem-solving in a friendly and democratic space.

- **Open Mind:** Skilled in creating an interactive and openness space to encourage people for transparent expressions on their answers which, opened up new topics for me which have not been initially focused.
- **Judgment:** Skilled in avoiding pre-judgments which helped us to understand why a particular response was given.
- **Public Engagement:** Skilled in engaging external entities towards the research topic which helped us to expand our research topics in different areas.
- **Personal Effectiveness:** Self-development, self-analyzing, self-responsibility and self-management have been improved during the PhD study.
- **Leadership and Management:** Skilled in managing several projects simultaneously and making right decisions in the time of crisis.
- **Risk Management:** Self-diligence is developed me in accepting of risk and how to be managed.

In conclusion, I would like to restate that, this doctoral study not only improved my academic skills but also made my inner understanding deeper into the world around. This is one of the most important benefits of working by qualitative research methods which forced me to figure out issues beyond of realities.



APPENDIX A

A.1 Interview Protocol of First Study: How Does Social Media Affect The Behaviours of Managers and Employees in Non-Democratic Countries?

This interview protocol is designed for the first study in order to collect required data about the effects of social media in organizational behaviours in non-democratic countries. The targeted interviewees are selected from an international company from Iran.

A.2 Goal

Research Question: How the use of social media inside of the organization may impact negatively on the organization culture and people behavior inside of the organization?

General Objectives: Most research on the use of social media in organizations only show positive effects through organizational changes; however, we propose that there would be negative effects if the organizational culture (and the culture of the people) is not prepared for these organizations changes. Through the perspective of use of social media acceptance, this study investigates the use of social media by corporate leader and followers in Iran and investigates their opinions towards social media networks as an effective tool for communication inside of organizations. The main objectives are: (1) To consider corporate leaders attitudes about the use of social media (2) To determine the effects of social media usage in the workplace.

Specific Objectives:

- To investigate how social media change the culture of communication inside of an organization located in a non-traditional democratic country.
- To understand how social media as a communication tool may negatively impact on the people behavior and organization culture where people experiencing a new change inside of organization.
- To understand what is the relationship between people culture capacity and social media development as an organizational change.

A.3 Typology of Interview

Directivity: Targeted

Structure: Semi-Structured

In order to extract more information during the interview, a semi-structured interview will be more suitable for this research. This is because this method is more efficient in extracting required data for a social science research. Semi-structured interview method enables both interviewer and interviewees to be freer in expanding the boundary of interview while a structured interview does not. Because a structured interview is designed based on a set of strict questions with no any divert to other areas. But the most important required point for us to use this method is the openness which allow us to drive interview based on what interviewee says to extract more new ideas as a result of using qualitative research method. With all these, the interviewer has to design a framework context with a set of explored questions in a semi-structured interview method.

Purpose: To discover the views of corporate leaders about the prevalent use of social media as an effective cultural communication technology.

Participants: Individual

Interviewer: Ali Fathi Makvand (Ph.D at UPC)

Interviewees: One CEO and five middle managers of an Iranian international company.

A.4 Final validation

Summary of the interview (when and how): I have been on struggling to find a company in Iran in accordance with the specifications provided for the second study. Finally after a plenty of researches and contacts I could establish an agreement with one of the largest international Iranian company which is very related and helpful to achieve the interview protocol objectives. This company is working on heavy production industry and it has many relationships with different parties in the national and international context. The CEO of this company agreed to

participate in this Interview. And also five middle managers are selected from this company to be interviewed. The selected company faced many difficulties in adapting its culture with new technology in the recent years in dealing with internal and external parties. These challenges some of them, turned this company to get out from the rails of its development and received different failures during this process. However this company is still working to adapt new changes but the situation of its workplace is very stressful based on the conversation that I had with its CEO. The interview will be doing through Skype on February to March of 2015. The time of each interview will be two hours. Although it is possible, the interview time takes longer if needed.

Report agreed (when and how): The communication between me and the CEO of selected Iranian international company started from the first of August 2014. Although there were some concerns from the CEO of the company about the kinds of interview questions and how the data collected will be used for our research. I have provided them a proposal included of research objective, background and methodology which is sent by email for him. The CEO agreed with a great interests and the trust was created between us. Only I have also sent them an official letter from university for verification and I also made sure them that I will use the data collected from interviews only ethically will be used for this research. There were a plenty of limitations to find and contact with a CEO of a large and famous company especially when you are in a long distance. I have been on a plenty of challenges to establish an agreement with the CEO directly but hopefully I could overcome on this challenge and also attracted him for more interviews.

A.5 Data recording

Register: Data will be recorded through Skype.

A.6 Place and date of interview

Interviewee: The CEO and five middle managers of an Iranian international company

Location: Through Skype (Online)

Date: February-March 2015

Note: Time of interview could be changed based on the agreement between interviewer and interviewee.

Time: 2 Hours

A.7 Interview Checklist

As the interview will be doing through Skype and in order to decrease the risk of technical issues during the interview, the requirements must be checked before interview. The technical requirements and logistics listed in the following table:

Requirements and Logistics
Laptop
Headset Microphone
Video Recorder
Sound Recorder
Internet Availability with High Speed
Quiet and Comfortable Room
Desktop Clock

Table A.1: Requirements and Logistics

Note: All these requirements will be tested before interview for a much of time to eliminate all issues.

Before Interview Start Time: Practice on creating a good atmosphere for interview Practice on interview with two colleagues to test interview questions in terms of clarity and easy to understand. And also to test the way that interview conducted. To test all items and questions are structured in a significant and efficient way to eliminate ambiguity. The project research before starting of interview will be explained for interviewee to notify him about the project objectives. A copy of interview questions will be sent to interviewee to avoid any ambiguity and also give him time for any information that he needs for interview.

A.8 Interview Instruction

The data which collecting by interviewees will be used only for the interviewer research and the interviewer will provide a copy of the data collected for interviewees for accuracy checking of their answers. The interview time is approximately 2 hours and will be done through Skype.

For any other information please contact me through:

E-mail: ali.fathi.makvand@upc.edu

Mobile: XXXX

Thank you very much

A.9 Interview Questions

The interview questions are categorized in the four sections which each of them has its own objective and subject but all of them designed based on a main strategy to extract new data about the effects of social media on organizational behaviours in non-democratic countries.

A.9.1 Section A: Social Media and Leadership Style Changing

Section Objective: To understand how social media impacts on transiting of autocracy leadership style to democracy leadership style.

Keywords: Leadership style changing, Interaction, Achievement and effectiveness, Security, Inclusion and belonging.

Q1) How would your employees define your style of management and leadership based on the organization process? Please describe it with an example for more clarity.

The purpose of this question is to discover if the leadership style is in accordance with the current organizational culture and to understand do the leader abilities work to adapt used style in order to fit the subordinates expectations and organizational needs.

Q2) Do you think your leadership style has been changed due the change of communication technology? (If Yes, this kind of change experienced significantly by your own or circumstances and conditions radically changed?)

The purpose of this question is to consider the impact of the new technology advance on people behavior and culture.

Q3) How this change affected on the interaction between you and employees with regards to the effects on achievement and work security?

The purpose of this question is to consider the impact of social usage by employees and leaders on the changes of the ways of interactions and inclusion to achieve the organizations goals.

A.9.2 Section B: Social Media and Organizational Change

Section Objective: To understand how social media as new technology change impacts on the organizational culture in non-democratic country.

Keywords: Non-Democratic Country, Organizational Change and Resistance, Radical and incremental Change, Capacity for Change.

Q1) Most of the current organizations are facing with the new communication technology challenges in Iran and they should adapt them to survive, What is the most important modification you faced inside of the organization by using of social media and why?

The purpose of this question is to consider how the organization resists change due the change of new situation.

Q2) What major challenges and problems did you face from employees when they become familiar with social media tools? How did you handle them?

The purpose of this question is to find out how the people inside of the organization deal with new change and how they accept or reject it.

Q3) Describe about an innovative and efficient work that you done to solve a non-traditional crisis.

The purpose of this question is to investigate how corporate leaders advance an innovative organizational change and innovation and how they emphasize to the new technology changes for more facilitation in organizational process.

Q4) In promoting new technology changes, what different ways have you made to overcome the organizational resistances which is a natural tendency of subordinates to the new changes?

The purpose of this question is to understand the leader behavior towards a problem and change resistance, is still based on the traditional ways or the way that they contact also changed.

Q5) Do you think social media change tangible interaction and behavior or it can totally change an organization culture?

The purpose of this question to understand social media is radically change the organization culture or it only focuses on linear modifications.

A.9.3 Section C: Social Media and Communication Change

Section Objective: To understand how social media impacts on the way of communication changed amongst leader, senior managers and employees in the organization.

Keywords: Transparency, Satisfaction, Collaboration, Self-Efficacy, Motivation.

Q1) How do you use the social media tool to communicate with your employees the workplace? Please provide examples of when and for what it is used.

The purpose of this question is to understand how use social media as a new communication technology accepted in a company in Iran and how it fit with organization culture.

Q2) Could you please describe what are the benefits and drawbacks of using the new communication ways offered by social media with your employees in the workplace?

The purpose of this question is to find out social media inside of the organization only use as a tool for motivation or it may have negative affect such as narcissism on people behavior.

Q3) Collaboration and self efficacy are two of the important results of using of social media, how do you describe your employees behavior due the advance of technology enhancement in a country like Iran which is not non-traditional democratic country?

The purpose of this question is to understand how the employees accept social media in their job responsibilities and how they lead this kind of new technology in their job process.

Q4) Do you think, negative impacts of social media on employees behaviors such as transparency over than usual breaks your organization boundaries?

The purpose of this question is to understand transparency as one of the results of social media usage improve organization boundaries or break them in where there have not been democratic culture capacity.

A.9.4 Section D: Social Media and Organizational Behavior Changing

Section Objective: To understand how social media negatively impacts on the organization culture and the behavior of employees in a non-democratic country.

Keywords: Organizational Commitment, Team Working

Q1) Do you think the behavior of employees toward the organization commitment and also their managers have been changed by use of social media in comparison with the previous years that there was no any social media tool?

Based on the many studies the use of social media directly impact on employees behavior. Therefore the purpose of this question is to understand the power of social media in changing behavior in terms of self-efficacy or deviance.

Q2) As social media brought a communication platform to facilitate team working, do you think this media tools help teams inside of the organization to enhance the company strategy or inversely make them restricted in handling their responsibilities?

The purpose of this question is that do the team-workers, managers and employees are aware from the benefits of social media in developing team building or still they use it as a tool for fun.

Q3) In recent years many employees use social media tools inside of the organization but use of social media may lead employees to deviance or also may decrease their commitment to their jobs during the worktime. How do you see the commitments of your employees towards their jobs?

The purpose of this question is to understand how the people use from social media during the

worktime, only for personal usage or they use it to develop their jobs. And how these different usage may impact on organization commitment.

Q4) Using of social media enhanced the collaboration among employees with managers inside of your company or increased the isolation of employees in the work-time?

The purpose of this question is that to identify use of social media make employees secluded from their colleagues and managers or they use it for more collaboration.

A.10 Keywords and Definitions

Keywords	Definitions
Section A	
Leadership Style Changing	There are kinds of leadership styles which leaders use to manage the organization. Most of the scholars believe the phenomenon of social media facilitated the transit from autocracy leadership style to democratic leadership style (Danju et al., 2013).
Interaction	The interaction between employees and leaders has been affected by social media use because by developing communication technology change, employees are more able to share their ideas and knowledge in a transparent situation where sometimes break the right organizational interactions, especially where there is no culture capacity for new change (Taki and Coretti, 2013).
Achievement and Effectiveness	New technology change has direct impact on the function and performance of organization lead to achieve goal and social media as new change with all positive impacts will lead organizations to failure if leaders and managers could not adhere to balance using of applications by a significant ethical policy (Creed and Zutshi, 2012).
Inclusion and Belonging	Social media gives self-efficacy a new energy for individuals to gain their required information and knowledge and this event provide individuals to break their belonging to higher and senior managers based on their perception that lead to create a crisis for organizations (Kaplan and Haenlein, 2010).
Security	Social media affect on the job security in terms of time wasting, transparency, narcissism, non-aligned and other specific negative behavior (Gregory et al., 2009).
Section B	
Non-Democratic Country	Non-democratic called to those countries which government is in supreme power and all decisions will be made by government and people involve in elections but not involved in decision making (McSweeney, 2002).
Organizational Change and Resistance	Carnall (2007) defines organization change as the process of change which is designed by internal entities and stakeholders to take actions towards and against the new and interrelated events which are produced and designed by external parties.
Radical and Incremental Change	Change that focuses on the linear modifications inside of the organization is called incremental change. While, the radical change is a generalized change which impacts and modifies the entire of an organization and mostly is leaded to culture and behavior change in all entities (Erwin and Garman, 2010).
Capacity for Change	The concept of change capacity is about the organizational capabilities to embed effectively unpredictable new changes of technology and environment (Carnall, 2007).

Table A.2: Keywords and Definitions of Section A and B

Keywords	Definitions
Section C	
Transparency	Transparency in the organization can result positively in the form of more ethical behavior and better organizational communication patterns, but with these transparency borders on illegal behavior such as narcissism, job insecurity and breaking organization boundary by employees where the culture is not capable to accept this change in a short time (Creed and Zutshi, 2012).
Satisfaction	Social media satisfies employees and leaders by changing the ways of communication and knowledge sharing but in other hands, provides negative effects such as non-creative job process that leads to leaders dissatisfaction from employees (Georgescu and Popescu, 2015).
Collaboration	Social media facilitate the process of collaboration by changing the way of communication but simultaneously increase the narcissism among employees (Georgescu and Popescu, 2015).
Self-Efficacy	Social media increase Self-efficacy among individuals by leading them to gain required information and knowledge but it also can increase non-creative job and break the employees commitment towards the organizational policy (Jin et al., 2014).
Motivation	Social media tools motivate employees by providing a platforms full of information, entertainment and sharing of knowledge towards the job development (Kaplan and Haenlein, 2010).
Section D	
Organizational Commitment	Organizational commitment is about the psychological association of individuals towards their organizations (Silverthorne, 2004).
Team Working	It is about the collaboration of individuals to work in a group to accomplish a goal (Schneider, 1990).

Table A.3: Keywords and Definitions of Section C and D



APPENDIX B

B.1 Interview Protocol of Second Study: How Social Media Usage Creates New Behaviors Between Employees and Managers Inside of Iranian Organizations by Narcissism?

This interview protocol is designed for the second study in order to collect required data about the effects of social media in creating new behaviours by leveraging narcissism inside of Iranian organization. The targeted interviewees are twelve managers who are selected from different international Iranian companies.

B.2 Goal

Research Question: How social media usage creates new behaviors between employees and managers inside of Iranian organizations by narcissism?

General Objectives: To identify the drawbacks of the use of social media in Iranian companies about the feeling by focusing on the movement of narcissism from managers to employees which have broken the traditional relationship between managers and employees before social media appearance.

Specific Objectives:

- To identify new feelings and behaviors created by social media between managers and employees in Iranian organizations.

- To discover how has changed the interaction between seniors and subordinates after using of social media inside of Iranian organizations.
- To understand how social media plays a role in spreading narcissism among organizational members.
- To understand how the national culture and social media challenges to create new behaviors in Iranian organizations.

B.3 Typology of Interview

Directivity: Targeted

Structure: Semi-Structured

In order to extract more information during the interview, a semi-structured interview will be more suitable for this research. This is because this method is more efficient in extracting required data for a social science research. Semi-structured interview method enables both interviewer and interviewees to be freer in expanding the boundary of interview while a structured interview does not. Because a structured interview is designed based on a set of strict questions with no any divert to other areas. But the most important required point for us to use this method is the openness which allow us to drive interview based on what interviewee says to extract more new ideas as a result of using qualitative research method. With all these, the interviewer has to design a framework context with a set of explored questions in a semi-structured interview method.

Purpose: To explore and identify managers attitudes on the dominant features of using social media in breaking traditional interaction among employees and managers in Iranian Organization.

Participants: Individual

Interviewer: Ali Fathi Makvand (Ph.D at UPC)

Interviewees: Twelve managers of different Iranian international companies.

B.4 Final validation

Summary of the interview (when and how): Based on the qualitative research methods which have been applied for this research, I needed to have interviews with twelve managers from different sections and different companies. There are many barriers to achieve these interviews in terms of cost and time. And this research seems to be more difficult and complicated in comparison with previous research. After a plenty of research and hard effort, twelve managers from different companies have agreed to participate on this research. It is important to be noted

these twelve managers are selected in accordance with the conditions which are determined by the researcher. The date and time of any interview is different but all of them are arranged to be done in February and March, 2017. All interviews will be doing through Skype. The time of each interview will be two hours. Although it is possible, the interview time takes longer if needed.

Report agreed (when and how): Based on the agreement between interviewer and interviewees, all ethical regulations should be observed before and after the interviews done. The researcher only use data collected from interviews for this research and each interviewee will receive a written copy of his answers. There are some concerns about the schedule changing by the interviewees however the interviewer has made it open for them to change time if they are not in a right situation at that time. Based on schedules, all interviews should be done until end of March, 2017.

B.5 Data recording

Register: Data will be recorded through Skype.

B.6 Place and date of interview

Interviewee: Twelve managers from Iranian international companies

Location: Through Skype (Online)

Date: February-March 2017

Note: Time of interview could be changed based on the agreement between interviewer and interviewee.

Time: 2 Hours

B.7 Interview Checklist

As the interview will be doing through Skype and in order to decrease the risk of technical issues during the interview, the requirements must be checked before interview. The technical requirements and logistics listed in the following table:

Before Interview Start Time: Practice on creating a good atmosphere for interview Practice on interview with two colleagues to test interview questions in terms of clarity and easy to understand. And also to test the way that interview conducted. To test all items and questions are structured in a significant and efficient way to eliminate ambiguity. The project research before starting of interview will be explained for interviewee to notify him about the project objectives. A copy of interview questions will be sent to interviewee to avoid any ambiguity and also give him time for any information that he needs for interview.

Requirements and Logistics
Laptop
Headset Microphone
Video Recorder
Sound Recorder
Internet Availability with High Speed
Quiet and Comfortable Room
Desktop Clock

Table B.1: Requirements and Logistics

Note: All these requirements will be tested before interview for a much of time to eliminate all issues.

B.8 Interview Instruction

The data collected by you during the interview will be used only in my research and in order to check the accuracy of data collected, you will provided with a copy of interview data. This interview takes approximately 2 hours and will be done through Skype.

For any other information please contact me through:

E-mail: ali.fathi.makvand@upc.edu

Mobile: XXXX

Thank you very much

B.9 Interview Questions

The interview questions are categorized in the four sections which each of them has its own objective and subject but all of them designed based on a main strategy to extract new data about the effects of social media in creating new behaviours by narcissism inside of Iranian organizations.

B.9.1 Section A: Social Media and Socio-Cultural Changing

Section Objective: To understand how social media impacts on social changing of Iranian society and what culture gaps appear in.

Keywords: Hofstede Cultural Dimensions, Social Media, Culture and Communication.

Q1: How do you describe the society of Iran in encountering with new technologies?

The purpose of this question is to identify national culture gaps in terms of religious, beliefs,

situation and collectivisms.

Q2: What kinds of cultural obstacles have you encountered which have come out when communication turned to a new situation in Iran? Could you please give us an example?

The purpose of this question is to understand how a person with traditional culture deal with new technologies when the speed of information transition goes up.

Q3: Do you think Iranian national culture has turned to ambiguity with the appearance of social media or it goes to find itself?

The purpose of this question is to know the nature of Iranian national culture in dealing with social media suffering from amnesia.

Q4: Do you believe Transparency in Iranian society works better or breaks the nature of Iranian national culture?

The purpose of this question is to understand why Transparency got a powerful energy in Iranian society which mostly associated by social media. And why people still prefer to be straighter in social media networks.

B.9.2 Section B: Social Media and Religious

Section Objective: To understand that why social media seems as anti-religion from the traditional view of Iranian people and government.

Keywords: Social Media, Culture and Religious, Interaction.

Q1: Iranian people experiencing more free interaction with the use of social media while these kinds of technologies still seems to be anti-religion by some, How do you describe this challenging?

The purpose of this question is to understand what are the gaps between Iranian national culture and Iranian national religion.

Q2: Do you think transparency which provided through social media has been caused the respect went down in the community of Iran?

The purpose of this question is to understand in society such Iran, transparency destruct beliefs or make them deeper among Iranian people.

B.9.3 Section C: Social Media and Narcissism

Section Objective: To understand how social media spread narcissism with the identification of cultural gaps in Iranian national culture which enable narcissism goes up.

Keywords: Social Media, Narcissism, Culture.

Q1: Do you think the level of narcissism went up by advent of social media in the recent years?

The purpose of this question is to know that does social media really increase narcissism.

Q2: What about the culture of Iran, does it impact on creation narcissistic and selfish?

The purpose of this question is to understand that Iranian culture is effective in training narcissistic people.

Q3: How do you see the narcissism case before and after of social media appearance on interaction among organizational members?

The purpose of this question is to understand how social media changed the interaction inside of Iranian organizations.

Q4: How social media impact on creation of new behaviors between managers and employees?

The purpose of this question is to discover the gaps created between employees and their managers by using of social media.

Q5: Have you encountered with difficulties in your interaction with your employees after advent of social media technology?

The purpose of this question is to identify deeper reasons for the relation between social media and Iranian culture in creation of narcissism.

B.9.4 Section D: Social Media and Selfie-sism

Section Objective: To understand the combination of narcissism and technology in creating new behaviors inside of organization.

Keywords: Social Media, Narcissism Traits, Selfie-sism.

Q1: How do you see the level of changing of employees empathy towards the difficulties which happen for the organization in before and after social media appearance?

One of the consequences of narcissism is difficulty with empathy; therefore we would like to understand how the empathy trait has been changed in employees by the use of social media.

Q2: How employees usually behave when your company or your department sustains a success in a project; do they like to be encouraged individually or as a group? Please explain it in before and after the advent of new communication technology.

The purpose of this question is to understand how social media by increasing narcissism induce an employee in claiming to be an "expert" more than other colleagues.

Q3: How the level of spirit of criticism has been changed among your employees? How they behave when you admire them in compare when you blame them?

The purpose of this question is to understand how employees detesting managers who do not admire them.

Q4: What about bragging, Do your employees persistently exaggerate about their achievements or event their faults?

The purpose of this question is to understand how social media lead employees to behave more selfish even when do something wrong.

Q5: Do your employees represent themselves to be more important than they really are?

The purpose of this question is to understand how social media by enabling narcissism increase the level of pretentious behavior among employees.

B.10 Keywords and Definitions

The following table shows the keywords and their definitions:

Keywords	Definitions
Section A	
Hofstede Cultural Dimensions	Hofstede (1994) defines culture in specifying organizational members from others by the common and exclusive programming of the mind which refers to the values, heroes, symbols and rituals. Cultures present in numerous kinds of layers such as national culture as a large collective culture, organizational culture, and at the smaller coordinate: organizational subcultures and occupational cultures. Based on the research topic, we focus on the impact of national culture, and on organizational culture in the related country context. Therefore we explore the Hofstedes dimension framework to further break down how organizational cultures are usually influenced by country culture. Culture builds a direction for people, organizations and countries based on how they behave and think. Hofstede provided four dimensions that culturally impact on a workplace: 1) individualism and collectivism 2) power distance 3) uncertainty avoidance 4) masculinity and femininity.
Social Media	New schemes of communication technology which have changed process of communication and sharing information among individuals. Social media usage has created new behaviors such as narcissism among individuals however the level of exhibition of these kinds of behaviors depends on the cultural context of different societies. Based on the research area of this study, we have applied Iran country as a case in order to understand how social media and narcissism work closely in shaping individual behavior (Kaplan and Haenlein, 2010).
Culture and Communication	Culture plays an important role in communication even if new technology such social media have changed the way in which individuals communicate and share information (Hofstede, 1994). But in the developing country national culture and social media are in the conflict with each other because social media allows anyone to spread social causes and to participate with few resources and a little knowledge of technology. Employees are empowered with social tools to force seniors, particularly the organization, to listen to what they care about (The Hofstede Center, 2017; Danju et al., 2013).

Table B.2: Keywords and Definitions of Section A

Keywords	Definitions
Section B	
Culture and Religious	Iran is a religoustic country with having a highly social culture and Iranian society is traditionally family-oriented. Iranian culture is influenced by traditions which manage the beliefs and day to day life of Iranian people. The availability of new social media challenge these traditional beliefs in Iranian society because the religious tendencies and traditions beliefs resist new communication technology, specifically to those influences which break the religious rules such as free conversation between girls and boys. Therefore we suggest that the cultural context directly impacts on social media to create new behaviors such as narcissism (Offiler, 2015).
Interaction	The interaction between employees and leaders has been affected by social media use because by developing communication technology change, employees are more able to share their ideas and knowledge in a transparent situation where sometimes break the right organizational interactions, especially where there is no culture capacity for new change. In this research we focused on narcissism traits to understand how these kinds of behaviors which have been created by social media impacts on interaction between employees and managers (Taki and Coretti, 2013).
Section C	
Narcissism	Narcissists attract others attentions and they always look for more external praises to increase and protect of their self-respect. Social media created an ideal platform for them to maintain these values with many other benefits such as increasing connections and even receive profits. (Vazire et al., 2008).
Section D	
Narcissism Traits	Narcissists generally represent some traits such as: respect to people who always praise them and supply the admiration that they need, represent themselves to be more important than they really are, so self-focus on themselves and very weak in empathy, ignoring those who do not flatter about their opinions (Weiser, 2015).
Selfie-sism	Selfie-sism is a big trend in social media; In fact the actions of taking selfie through social media networks increase the level of narcissism with a high speed in comparison with the earlier usage of social media (Halpern et al., 2016).

Table B.3: Keywords and Definitions of Section B, C and D

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